Provisions for the SEEKERS



A Manual of Prophetic Ḥadīths with Commentary

The Zād al-Ṭālibīn of

SHAYKH ʿĀSHIQ ILĀHĪ AL-BULANDSHEHRĪ

A translation and commentary by

ABDUR-RAHMAN IBN YUSUF

In the name of Allāh,

Most Gracious, Most Merciful.



All praise be to Allāh,

Lord of the Worlds,

and peace and blessings be

upon His Messenger Muḥammad,

Mercy to the Worlds

زَادُ الطَّالِبِيْنَ مِنْ كَلَامِ رَسُوْلِ رَبِّ الْعَالَمِيْنَ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

MUḤAMMAD ʿĀSHIQ ILĀHĪ AL-BULANDSHEHRĪ

PROVISIONS FOR THE SEEKERS

A MANUAL OF PROPHETIC ḤADĪTHS WITH COMMENTARY

A TRANSLATION AND COMMENTARY OF ZĀD AL-ṬĀLIBĪN

BY ABDUR-RAHMAN IBN YUSUF

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For Mufti Shabbir Ahmad Patel

TRANSLITERATION KEY

ء (أ إ) ʾ (A slight catch in the breath. It is also used to indicate where the *hamza* has been dropped from the beginning of a word.)

ا a, ā

ب b

ت t

ث th (Should be pronounced as the *th* in *thin* or *thirst.*)

ج j

ح ḥ (Tensely breathed *h* sound.)

خ kh (Pronounced like the *ch* in Scottish *loch* with the mouth hollowed to produce a full sound.)

د d

ذ dh (Should be pronounced as the *th* in *this* or *that.*)

ر r

ز z

س s

ش sh

ص ṣ (A heavy *s* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ض ḍ (A heavy *d/dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ط ṭ (A heavy *t* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ظ ẓ (A heavy *dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ع ʿ, ʿa, ʿi, ʿu (Pronounced from the throat.)

غ gh (Pronounced like a throaty French *r* with the mouth hollowed to produce a full sound.)

ف f

ق q (A guttural *q* sound with the mouth hollowed to produce a full sound.)

ك k

ل l

م m

ن n

و w, ū, u.

ه h

ي y, ī, i

ﷺ *Ṣalla ʾLlāhu ʿalayhi wa sallam*—used following the mention of the Messenger Muḥammad, translated as, "May Allāh bless him and give him peace."

عليه السلام *ʿAlayhi ʾs-sallam*—used following the mention of a Prophet or Messenger of Allāh, translated as, "May the peace of Allāh be upon him."

رضي الله عنه *Raḍiya ʾLlāhu ʿanhu*—used following the mention of a Companion of the Messenger, translated as, "May Allāh be pleased with him."

رضي الله عنهم *Raḍiya ʾLlāhu ʿanhum*—used following the mention of more than one Companion of the Messenger (and also after a female Companion in this work for lack of an appropriate glyph), translated as, "May Allāh be pleased with them."

CONTENTS

The Messenger of Allāh ﷺ said,

"May Allāh make radiant [the face of] one who heard what I said, learned it by heart, and transmitted it as he heard it"

Tirmidhī

Foreword

In the name of Allāh.

Over the years, as the need arose, there have been numerous changes in the educational curriculum of religious *madrasas*.

The duration of the original Islamic educational curriculum [around the Muslim world] at one time used to be twelve years long—and sometimes even longer than that—during which time math, science, engineering, astronomy, history, and medicine used to be taught in particular. One of the greatest supporters of this old and lengthy curriculum was our spiritual guide and mentor, Shaykh al-Ḥadīth Mawlānā Muḥammad Zakariyya Muhājir Madanī (may Allāh have mercy on him). However, when someone requested him for an abridged curriculum, his eminence compiled a five-year curriculum—beginning with the beginner books of Arabic syntax (*naḥw*) and morphology (*ṣarf*) through the completion of the final year of Ḥadīth Study (*Dawrat al-Ḥadīth*)—and sent it to him.

When I prepared a six-year Islamic curriculum for Darul Uloom Bury UK [since a mandatory curriculum existed in the UK already consisting of many of the secular subjects] and presented it to Shaykh Zakariyya Kāndhlawī in the illuminated city of Madīna for revision and approval, he made two copies and sent them to two scholars to review it and give their opinion regarding it. One copy was sent to the headmaster of Nadwatul Ulama [Lucknow], and a second was presented to Mawlānā ʿĀshiq Ilāhī al-Bulandshehrī al-Madnī [who approved it]. This same six-year modified curriculum was adapted as the official curriculum for Darul Uloom Bury and has been followed ever since.

Mawlānā Muftī ʿĀshiq Ilāhī, during his residency in the pleasant city of Madīna, under the instruction and guidance of Shaykh Zakariyya, undertook many educational writings and wrote scores of books on various educational,

reformative, juridical, and ḥadīth-related subjects, from which the Muslim Umma today greatly benefits.

One of these books was the *Zād al-ṭālibīn,* in which he provided exercises in Arabic grammar through the blessed statements of the Prophet, the Mercy of the Worlds ﷺ.

Mawlānā Abdur-Rahman Mangera has compiled a beneficial commentary of this book for the English-speaking world. I pray that Allāh bestow this work with noble acceptance and make this work a means [for all] to attain closeness to His Messenger ﷺ. *Āmīn.*

[Shaykh] Yusuf Motala
Rector and Senior Ḥadīth Teacher
Darul Uloom Holcombe
Bury, UK
Rabiʿ al-Thanī 14, 1426 | May 23, 2005

Author's Preface

FORTY-TWO YEARS HAVE passed since the first edition of *Zād al-ṭālibīn* was published. In compiling it, I had three objectives before me:

First, I wished to introduce into the syllabus taught in most *madrasas* in the Subcontinent (*Dars-e Niẓāmī*) a short compilation of ḥadīths which could be taught at the preliminary stages of the course.

Second, I tailored the format of the book to facilitate the grammatical rearing of students still in the infancy of their studies.

Last and most important, I felt that, as the majority of its readers would be in their early teens if not childhood, early acquaintance with ḥadīths, a general familiarity with their style, eloquence, and beauty, and an appreciation of their infinite value to human life, would be of overwhelming advantage to them and guide them in all spheres of life.

The book proved to be extremely popular. Islamic institutes in Africa, Europe, and Asia (notably the examination board of Pakistan) included it in their curricula. Concise commentaries of the book, detailing grammatical structures, meanings of words, and explanations of ḥadīths, have also been prepared in Urdu and Persian by numerous scholars.

Very recently, the book has been translated into English by Mawlānā Abdur-Rahman, who has also added to it some very useful footnotes. Although, as I have already explained, the book was first published for Arabic language students, I feel the English version allows access to a far wider readership. The ḥadīths which have been selected for the book cover topics of huge diversity and shed light on virtually all aspects of human life. Most of them are not complete narrations but short quotations extracted from longer ḥadīths.

I congratulate the Mawlānā on his excellent work. May Allāh accept his efforts and grant the book every success, for only through Him can anything ever be achieved.

Forever in need of his Lord Most High
ʿĀSHIQ ILĀHĪ AL-BULANDSHEHRĪ
Al-Madīna al-Munawwara
Rajab 26, 1417

INTRODUCTION

ALL PRAISE IS FOR ALLĀH, the Loving Lord of the universe, who bestowed us with faith. Peace and blessings be upon His most beloved Messenger, Muḥammad, and all of the messengers of Allāh, who guided mankind to their Lord and to the path of eternal bliss and happiness.

Imām Nawawī says in his *Taqrīb,* "The science of ḥadīth is the noblest means of attaining closeness to the Lord of the Worlds. How can it not be so, when it is the exposition of the way of the best of mankind and the most noble of the first and last of creation, Muḥammad ﷺ?" No doubt, a thing is honored by the honor of whom it is connected to. Moreover, the science of ḥadīth is the means to all Islamic sciences, including understanding the Qur'ān and developing an Islamic lifestyle.

The Jawāmiᶜ al-Kalim.

The Messenger of Allāh ﷺ was given an exceptional ability to convey in a few, simple, and beautifully phrased words, meanings that embrace whole libraries of wisdoms and truths. The Messenger ﷺ himself said, "I have been sent with the *jawāmiᶜ al-kalim*" (*Bukhārī*), i.e., comprehensive but concise language that is able to express a multitude of meanings in few words. He was known to confine himself to conciseness and non-superfluous speech. Each one of these is a gem worthy of being written in gold.

Today, one can find many a book on proverbs and quotations from historical personages, religious and political leaders on the shelves of bookstores and libraries, but the eloquence of the final Messenger of Allāh ﷺ outshines them all in beauty, completeness, and wisdom. Sages and great philosophers appear as struggling students in the light of his divinely inspired wisdom. To cite an example of his speech, the Messenger of Allāh

ﷺ said, "The religion is sincerity" (*Bukhārī, Muslim*). Scholars have written pages elucidating the seemingly endless applications, meanings, and wisdoms contained in this expression of two words (الدين النصيحة) in the Arabic language (see ḥadīth 1).

For generations, Muslims all over the world have found great understanding and inspiration in the profound statements of the Messenger of Allāh ﷺ, which have provided them a guiding hand in navigating through the different aspects of their lives with goodness and virtue. Many scholars thus compiled books on these ḥadīths of Allāh's Messenger ﷺ, among which is *Zād al-ṭālibīn.*

Zād al-Ṭālibīn

This book is a collection of 327 ḥadīths which the author, Shaykh ʿĀshiq Ilāhī al-Bulandshehrī, compiled from ʿAllāma Tabrīzī's renowned ḥadīth compilation, *Mishkāt al-Maṣābīḥ.* The first chapter contains 261 of these comprehensive gems of wisdom from Allāh's Messenger ﷺ, followed by 25 ḥadīths on prophecy, and then a concluding chapter consisting of 40 accounts and narratives. Because the author had originally composed this work for students of Islamic studies and the Arabic language, he arranged the ḥadīths of the first chapter according to their grammatical sentence structures to facilitate an understanding of Arabic grammar.

Zād al-ṭālibīn has been a popular book taught in a number of *madrasas* as an initial ḥadīth work. It has proven to be a means of benefit for the students in that it accustoms them to the memorization of ḥadīth, inspires them with the comprehensive guidance contained within, and provides them with a collection of ḥadīth with which they can mold the hearts by expounding the virtues and excellences of Islam.

Ḥadīth Compilations

The teachings of the Messenger of Allāh ﷺ—his utterances, deeds, tacit approvals—were all well recorded, preserved, and transmitted orally by the Companions. Though many ḥadīths were recorded in writing during the lifetime of Allāh's Messenger ﷺ, it was only in the second century of Islam that systematic compilations of ḥadīth were produced by the likes of Imām Mālik ibn Anas (d. 193/808) and others. Subsequently many other compi-

lations appeared, including the *Ṣiḥāḥ Sitta,* or the "Six Authentic Books of Ḥadīth"—*Ṣaḥīḥ Bukhārī, Muslim, Sunan Abī Dāwūd, Tirmidhī, Nasā'ī,* and *Ibn Māja.* However, these lengthy compilations proved difficult for lay Muslims and students of later generations to encompass and use. The need arose for ḥadīth compilations that covered all aspects of the teachings of Islam but at the same time were concise and easily accessible.

One such distinguished compilation was the *Maṣābīḥ al-Sunna* (The Lamps of the Sunna) by ʿAllāma Baghawī. ʿAllāma Baghawī selected the ḥadīths in his book from the larger and more extensive source collections that covered a variety of topics, and arranged them accordingly in his own compilation under specific chapter headings and subsections. Although this book proved very useful and met the demands of the time, one issue with it was that, in the interest of brevity, he did not mention the chains of transmission (*isnād*) of the ḥadīths and the sources they were compiled from.

Mishkāt al-Maṣābīḥ

Some scholars felt the need to revise and edit the *Maṣābīḥ al-Sunna* in order to increase its utility and make it more accessible to the lay person who did not possess advanced knowledge of the science of ḥadīth. Thus, ʿAllāma Ḥusayn ibn ʿAbdillāh ibn Muḥammad al-Ṭībī, a great ḥadīth scholar of the eight century AH, advised one of his students, Walī al-Dīn al-Khaṭīb al-Tabrīzī (d. 749/1348), to work on the *Maṣābīḥ al-Sunna* and to address its shortcomings. Tabrīzī responded to the call of his teacher, and his efforts bore fruit. The improved version of *Maṣābīḥ al-Sunna* was completed on the eve of ʿĪd al-Fiṭr 737/1336 and was titled *Mishkāt al-Maṣābīḥ* (Niche of the Lamps). Tabrīzī, in addition to citing the references of the narrations and mentioning the names of the Companions who narrated them, added 1511 ḥadīths to the original number of ḥadīths in *Maṣābīḥ al-Sunna,* thus raising the total from 4434 to 5945. Tabrīzī presented his work to his teacher, who was very pleased. Ṭībī wasted no time and wrote a commentary on it entitled *al-Kāshif.*

Mishkāt al-Maṣābīḥ enjoyed widespread acceptance and approval throughout the world because of its conciseness and comprehensiveness. It is still used today as part of the curriculum in the *madrasas* of the Indian Subcontinent, South Africa, United Kingdom, USA, and other parts of the

world. It was from this popular ḥadīth compilation that Shaykh ʿĀshiq Ilāhī selected all the ḥadīths of *Zād al-ṭālibīn*.

In the case of Darul Uloom Bury, UK, where I studied, it is a requirement for the students of the second year to memorize all the ḥadīths in *Zād al-ṭālibīn*. Unfortunately, I missed the opportunity to memorize them because I had transferred during my second year to another *madrasa* in India, where it was not part of the curriculum. Upon returning, I felt a great sense of loss. Subsequently, Allāh granted me the ability to work on a translation of it for my own benefit and that of other students. The first edition was published in Shaʿbān 1417/December 1996, with brief commentary on some of the narrations, as *Provisions for the Seekers*. The book attracted significant interest from students and others outside student circles, owing to its short yet inspiring and diverse selection of ḥadīth, which gave the reader a flavor of the beautiful teachings of the Messenger of Allāh ﷺ and created in them a thirst to study further books of ḥadīth. However, despite repeated requests for a second edition, it never made it to the press again—until now.

The Second Edition of Provisions for the Seekers

My intention for this second edition of *Provisions for the Seekers* was to add further commentary, redesign the work in a more comprehensive format, and cater to a wider readership. All this, by the grace of Allāh, now makes up the second edition of the book before you. Allāh wills as He wants, and He is the best of planners.

The following changes and additions have been made to this edition:

- For the sake of simplicity, the text has been arranged into three individual chapters: (1) Comprehensive Sayings, (2) Prophesies, and (3) Accounts and Narratives.
- Commentary has been added to the majority of ḥadīths, leaving out only those that were thought to be sufficiently self-explanatory.
- The commentary follows directly under the translation of the ḥadīth, rather than as a footnote or endnote, for more convenient reading.
- The primary references to each ḥadīth have been added at the end of each ḥadīth. The detailed reference section in the first edition of this book no longer remains in this edition. One may consult the Arabic edition of the work for this if the need arises.

- A table of references showing volume and page number of the ḥadīths in the *Mishkāt al-Maṣābīḥ,* in two editions of *Mirqāt al-mafātīḥ,* and in *Maẓāhir-e Ḥaq* (an Urdu commentary of the *Mishkāt*), is placed after the main text to facilitate further research. This table was originally prepared by Mawlānā Yusuf Hajat in the UK (may Allāh reward him), with references to the newer edition of the *Mirqāt al-mafātīḥ* being added by myself. The editions of these books quoted in this work can be found in the bibliography.
- The original order of the ḥadīths in the first chapter, which is based on grammatical sentence structure, has been retained even though this book is no longer intended only for students of Arabic.
- Much of the elucidation on the ḥadīths is from the *Mirqāt al-mafātīḥ* by Mullā ʿAlī al-Qārī (d. 1014/1605), which is his commentary on the *Mishkāt al-Maṣābīḥ.* It is considered to be the most comprehensive Arabic commentary of the *Mishkāt,* as well as one of the most recent. Another commentary used is that of the author, Shaykh ʿĀshiq Ilāhī, called *Mazād al-rāghibīn,* along with the great Ḥanbalī scholar Ibn Rajab's *Jāmiʿ al-ʿulūm wa 'l-ḥikam,* and a few other works that are mentioned in the bibliography.
- All other commentaries and clarifications are based on the explanations of my teachers. These are introduced by the letter [A] or incorporated in brackets within the quoted text, and, as such, unreferenced. May Allāh reward them abundantly. If some inaccuracies have crept into this book then they are to be ascribed to nothing other than my own inability and weakness in understanding and retention.

There has been a lack of English translations of shorter ḥadīth works, and English-speaking Muslims can stand to benefit, Allāh willing, from many more. It is an open field to work in for those who were blessed with the opportunity to sit at the feet of the scholars of ḥadīth. Through such blessed gatherings, the student is connected to the Messenger of Allāh ﷺ through the noble chains of ḥadīth transmission.

Finally, I would like to relate that I was fortunate to visit the author of the book, Shaykh ʿĀshiq Ilāhī, in the illuminated city of Allāh's Messenger ﷺ in 2001. My first meeting with him was in the western wing of the Prophet's Masjid ﷺ, where it was his habit to perform the congregational prayers. It was ʿIshā' time and I waited until he had completed his prayer, after which a few people came forward to ask him questions regarding *ḥajj.* He was extremely

jovial and responded to them with a warm smile on his face. The last time I had communicated with him was in 1996 by mail to seek permission to translate *Zād al-ṭālibīn*. He had accepted and then also written a foreword for the translation. When I finally met him face-to-face in 2001, he quickly connected my name to my earlier correspondence with him, though he was an author of hundreds of works, met with so many people day in and day out, and dealt with different translators and publishers.

He took me along with him to his house, which was at a distance in Madīna from the Masjid, and insisted that I eat with him. He informed me of other books that he had been working on. Other guests from Australia came to visit him during this time, and I eventually left with them back to the Masjid. That was my first and only personal meeting with him; he passed away later that year, at the age of 80, and was buried in the Baqīᶜ graveyard. May Allāh shower him with mercy, illuminate his grave, and reward him for the sincerity and *naṣīḥa* that he provided to thousands through his works.

Thus, I present this meager offering to you in following the path of our shaykhs of the Subcontinent, who spent their lives working on ḥadīth and produced many fine commentaries on the primary ḥadīth collections. My hope is that Allāh grant me the ability to walk in their footsteps in working on the inherited treasures of ḥadīth from His Messenger Muḥammad ﷺ in what remains of my life. May Allāh bless all my teachers who have connected me to the Messenger of Allāh ﷺ in the science of ḥadīth, and may He accept the efforts of all those who assisted in bringing this work to fruition.

I ask Allāh to grant the work success, to enlighten people's hearts with the sweet words of His Messenger ﷺ, and to bless us all with his intercession in the Hereafter. May Allāh shower His infinite blessings and mercy upon our Master Muḥammad, his family, and Companions, *Āmīn*.

ABDUR-RAHMAN IBN YUSUF MANGERA
Santa Barbara, California
Muḥarram 10, 1426 | February 19, 2005

زَادُ الطَّالِبِيْنَ

مِنْ كَلَامِ رَسُوْلِ رَبِّ الْعَالَمِيْنَ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

PROVISIONS FOR THE SEEKERS

بسم الله الرحمن الرحيم

In the name of Allāh, the Most Merciful, the Mercy Giving.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ شَرَّفَنَا عَلٰى سَائِرِ الْأُمَمِ بِرِسَالَةِ مَنِ اخْتَصَّهُ مِنْ بَيْنِ الْأَنَامِ بِجَوَامِعِ الْكَلِمِ وَجَوَاهِرِ الْحِكَمِ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ مَا نَطَقَ اللِّسَانُ بِمَدْحِهِ وَنَسَخَ الْقَلَمُ. أَمَّا بَعْدُ، فَهٰذَا كِتَابٌ وَّجِيْزٌ، مُّنْتَخَبٌ مِّنْ كَلَامِ الشَّفِيْعِ الْعَزِيْزِ، اقْتَبَسْتُهُ مِنَ الْكِتَابِ اللَّامِعِ الصَّبِيْحِ الْمَعْرُوْفِ بِمِشْكَاةِ الْمَصَابِيْحِ، وَسَمَّيْتُهُ زَادَ الطَّالِبِيْنَ مِنْ كَلَامِ رَسُوْلِ رَبِّ الْعَالَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَلْفَاظُهُ قَصِيْرَةٌ، وَّمَعَانِيْهِ كَثِيْرَةٌ يَّتَنَضَّرُ بِهِ مَنْ قَرَأَهُ وَحَفِظَهُ، وَيَبْتَهِجُ بِهِ مَنْ دَرَسَهُ وَسَمِعَهُ. وَرَتَّبْتُهُ عَلَى الْبَابَيْنِ يَعُمُّ نَفْعُهُمَا فِي الدَّارَيْنِ، وَاللهَ أَسْأَلُ أَنْ يَّجْعَلَهُ خَالِصًا لِّوَجْهِهِ الْكَرِيْمِ، وَسَبَبًا لِّدُخُوْلِ دَارِ النَّعِيْمِ، فَإِنَّهُ وَاسِعُ الْمَغْفِرَةِ وَإِنَّهُ ذُو الْفَضْلِ الْعَظِيْمِ

All praise is for Allāh, who exalted us over all nations with the Message of [Muḥammad ﷺ], the one He endowed, from among all of mankind, with comprehensive speech and pearls of wisdom. May Allāh shower him, his Family, and his Companions with blessings and peace, as long as the tongues [of mankind] continue to sound, and the pens [of mankind] continue to etch, his praise.

To proceed. This is a concise work containing selected sayings of the venerable intercessor. I have excerpted them from the magnificent work known as the *Niche of the Lamps,* and have titled the work *Provisions for the Seekers from the Speech of the Messenger of the Lord of the Worlds* ﷺ. The words of these sayings are few, but their meanings are deep. Anyone

who reads them and memorizes them is illuminated, and anyone who listens to them and studies them is delighted.

I have divided the book into two parts—may their benefits come to pass in both this life and the next. I ask Allāh to make this work solely for the sake of His pleasure, and a means of entry into the Abode of Bliss. Indeed, His forgiveness is vast, and He is the Possessor of Infinite Bounty.

البَابُ الأَوَّلُ

PART 1

فِيْ جَوَامِعِ الْكَلِمِ وَمَنَابِعِ الْحِكَمِ وَالْمَوَاعِظِ الْحَسَنَةِ

Comprehensive Sayings, Springs of Wisdom & Sound Admonition

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِئٍ مَّا نَوٰى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلٰى دُنْيَا يُصِيْبُهَا أَوِ امْرَأَةٍ يَّتَزَوَّجُهَا فَهِجْرَتُهُ إِلٰى مَا هَاجَرَ إِلَيْهِ

The Prophet ﷺ said, "Actions are only according to intentions, and a person receives only what he has intended. Therefore, whoever's emigration is for Allāh and His Messenger, his emigration is [truly] for Allāh and His Messenger. And whoever's emigration is for any worldly gain or a woman he is to wed, then his emigration is for what he emigrated" (*Bukhārī, Muslim*).

This ḥadīth addresses one of the most important aspects of Islam—sincere intention in one's worship. The general meaning of the ḥadīth is that a person should set aright his intention at the beginning of every action. The entitlement of reward for an action depends on a person's intention for performing that action. If an action is carried out with sincerity, it is rewarded by Allāh, otherwise it is done in vain. Imām Aḥmad ibn Ḥanbal said that the fundamentals of Islam are based on three ḥadīths: this ḥadīth, the ḥadīth of ʿĀ'isha ؓ, "Whoever innovates something reprehensible in this religion of ours which does not belong to it, is rejected" (ḥadīth 213), and the ḥadīth of Nuʿmān ibn Bashīr ؓ transmitted by Imām Muslim in his *Ṣaḥīḥ*, "The lawful is clear and the unlawful is clear…."

It has been mentioned that the ḥadīth of intention was narrated regarding a person who emigrated from Makka to marry a woman by the name of Umm Qays, who had stipulated his emigration. Hence, he became known as Muhājir Umm Qays, or "The Emigrator for Umm Qays." However, ḥadīth scholars consider this to be an unsubstantiated opinion and say that the ḥadīth was said as a general exhortation for those who were emigrating, and the incident with Umm Qays took place much later.

Niyya, which means to intend, desire, or will something, is a function of the heart, not the tongue. Through *niyya,* a person distinguishes the nature of the action he is to perform (i.e., an obligatory or supererogatory prayer; an optional or make-up fast, etc.), as well as its purpose (i.e., spending to show off to others or spending to please Allāh and spread His religion). Scholars have explained the first segment of the ḥadīth, "Actions are only according to intentions," as referring to how an action can only be considered religiously valid if done with a sound intention. For instance, a person's fast, which includes abstaining from food, drink, and sexual intercourse from dawn to sunset, will only be considered valid if he had intended to fast for the sake of fasting

and not, for instance, because he did not have the time to eat during a busy work day. The second portion of the ḥadīth, "a person receives only what he has intended," refers to the reward a person will gain for a soundly intended action. Another explanation of the two statements is that the first portion refers to the entitlement of reward and the second serves to emphasize and further clarify the first.

With regard to intention, an action done purely for Allāh's sake is undoubtedly superior to one that is coupled with a desire to gain something worldly (e.g., a pilgrim who makes the pilgrimage for Allāh's sake but also intends to trade while in Makka [a permissible action]). However, if the motive for performing an act of worship is mixed with ostentation, even to the slightest degree, then the action will not be accepted by Allāh (see also ḥadīths 80 and 191). Noble scholars such as the Companion Abū 'l-Dardā' ﷺ and Ḥasan al-Baṣrī and Saʿīd ibn al-Musayyib (may Allāh be pleased with them) are of the opinion that actions mixed with ostentation will not be accepted by Allāh the Exalted.

What happens if an action is started with a pure intention, but the notion of ostentation occurs afterwards? If it is a fleeting notion and does not persist in one's heart then it will not cause any harm. However, if it is entertained and allowed to rest in one's heart, then there are two opinions about this. Imām Aḥmad and Ḥasan al-Baṣrī (may Allāh have mercy on them) have expressed hope that the person will still be rewarded based on his initial intention in spite of the entry of ostentation while performing the action. However, Ibn Jarīr al-Ṭabarī, the renown exegete of the early fourth century AH, explains that it depends on the type of action. For example, if it is a comprehensive action, such as *ṣalāt*, fasting, or pilgrimage, which requires an initial intention, and if its prerequisites and integrals are met, then the action is considered complete, then ostentation creeping in the middle of this action will not harm it. If, however, the action is not of this type but rather a separate action not consisting of prerequisites and integrals, such as recitation of the Qur'ān, remembrance of Allāh, or teaching, then the intention will have to remain pure and free from ostentation throughout the action in order to be valid. Hence, actions of this second category require a renewal of the intention in order for them to yield reward.

As for unsought praise a person receives (on some accomplishment), it is not blameworthy, even if one feels happiness about it. The Messenger of Allāh ﷺ described this praise and honor as "Advanced glad tidings [from Allāh] for the believer" (*Muslim*).

The scholars have stated that it is recommended that authors begin their works with this ḥadīth (on intention), as have Imām Bukhārī and many others. By doing this, the author reminds himself and the reader to correct their intentions for writing, reading, and studying the book (*Jāmiʿ al-ʿulūm wa 'l-ḥikam, Mirqāt al-mafātīḥ*).

[A] From this narration, it is also understood that any permissible action, however

mundane, can be a source of reward for a person if soundly intended. For instance, if a person eats, drinks, sleeps, or exercises, and intends that he is undertaking these essential activities to remain healthy and active to worship Allāh, each one of these activities will be a source of reward for him and thus blessed.

اَلْجُمْلَةُ الإِسْمِيَّةُ

Nominal Sentences

﴿١﴾ اَلدِّيْنُ النَّصِيْحَةُ

1. The Religion (Islam) is to act with sincerity (*Muslim*).

The Arabic word *al-naṣīḥa,* used in the ḥadīth above, is a comprehensive and unique term and is difficult to translate precisely into English. Even in Arabic, it does not have a synonym. Therefore, the expression "to act with sincerity" has been adopted here as a broad explanation for the Arabic word. Other meanings could be—giving good advice, directing toward good, acting sincerely or honestly, or being benevolent and desiring good (see Lane, *Arabic English Lexicon*).

The remainder of the ḥadīth, as narrated by Imām Muslim on the authority of Tamīm al-Dārī ﷺ, is: "We inquired from the Messenger of Allāh, 'Toward whom?' He replied, 'For Allāh, His Book, His Messenger, the leaders of the Muslims, and the common people'" (*Muslim*). The ḥadīth makes clear that one of the most important aspects of true faith is to give good counsel, to wish well, and to act toward everything with honesty and sincerity.

This is further explained as follows: In relation to Allāh, "sincerity" means to have faith in His essence and attributes, to obey His each and every command, to express gratitude for His blessings, and to fulfill His rights of Lordship in every possible way. In terms of the Book of Allāh, it means to fulfill its rights by accepting it as the word of Allāh, honoring it and reciting it correctly, and practicing its injunctions. For the Messenger of Allāh ﷺ, it means to fulfill his rights, confirm that he is the Messenger of Allāh, practice his Sunna, honor him and his family, and hold everything that he has said to be true. For the leaders of the Muslims, it means to assist them in virtue, obey them and exhort others to do the same, remind them of their responsibilities and correct them in a polite, reformative, and wise manner. The same applies for the scholars of Islam. For the masses, it is to guide them aright and prevent them from wrong, assist

them in their needs and support them, protect them from harm, and deal with them in the best possible manner.

Similarly, as regards every other aspect of life, the religious obligation of *naṣīḥa* is fulfilled by performing everything in the most beneficial and correct manner possible. (*Jāmiʿ al-ʿulūm wa 'l-ḥikam, Mirqāt al-mafātīḥ*)

﴿٢﴾ اَلدُّعَاءُ مُخُّ الْعِبَادَةِ

2. Supplication is the essence of worship (*Bukhārī*).

Supplication (*duʿā'*) has been called the essence of worship for two main reasons. First, by supplicating to Allāh, a person fulfills his obligation of calling on Allāh, which is understood from the verse "And your Lord says, 'Call on Me, I will answer you (your prayer)'" (Qur'ān 40:60). This is worship in its purest form. Second, by invoking Allāh, one realizes that only He can fulfill one's needs. The servant who calls upon his Lord abandons hope in everything else and turns his full attention to Allāh, humbling himself in front of Him. This is the essence of worship. Another desired result of worship is to attain reward from Allāh. Because there is such great reward in supplication, it has been called the essence of worship. (*Mazād al-rāghibīn* 7)

﴿٣﴾ اَلْمَرْءُ مَعَ مَنْ أَحَبَّ

3. A person will be with whom he loves (*Bukhārī, Muslim*).

This statement of the Messenger of Allāh ﷺ was in response to someone who came and inquired, "O Messenger of Allāh, what do you say about someone who loves a group of people, but is unable to join them?" What is meant by "a group of people" is the learned or righteous people, and what is meant by, "was unable to join them," is a person who was unable to gain their company or achieve the same status as them in knowledge and action. To this the Messenger of Allāh ﷺ replied, "A person will be with whom he loves," i.e., he will be gathered with them on the Day of Judgment. Allāh Most High says, "Whosoever obeys Allāh and the Messenger, they will be with those unto whom Allāh has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they" (Qur'ān 4:69-70).

This ḥadīth could also be applied more generally to those who aspire to be with evil people and sinners and secretly admire their actions, even though they may not have perpetrated those evil actions themselves. They will be gathered with the sinners on the Day of Judgment (*Mirqāt al-mafātīḥ* 8:740).

﴿٤﴾ اَلْأَنَاةُ مِنَ اللهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

4. Calmness and patient deliberation is from Allāh and haste is from Satan (*Tirmidhī*).

This ḥadīth refers to everyday activities and not to acts of worship. A person is encouraged to conduct his daily activities with calmness and patience, as acting in haste often leads to spoiling one's actions. However, when it comes to worship, a person is encouraged to hasten toward good, i.e., embark upon good acts with determination and eagerness, and then complete them with calmness, concentration, and devotion (*Mirqāt al-mafātīḥ* 8:786). [A] For example, it is disliked for one to run to join the prayer, but it is commendable to perform the ablution (*wuḍū'*) at home and set out for the prayer early.

﴿٥﴾ اَلْمَجَالِسُ بِالْأَمَانَةِ

5. Gatherings are to be kept in confidence (*Abū Dāwūd*).

What a person hears or sees in a meeting must be kept confidential and should not be disclosed to others. However, as the remainder of the narration states, three things are exempted from this. These are plans to murder, plans to rape a woman, or plans to usurp someone's wealth (*Mazād al-rāghibīn* 8). See also ḥadīth 17.

﴿٦﴾ اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيْمَانِ

6. Modesty is a branch of faith (*Bukhārī, Muslim*).

Ḥadīth narrations mention that there are more than seventy branches of faith. Of these, *ḥayā'* (modesty, bashfulness, shyness) is specifically mentioned, affirming it as one of the most important branches. *Ḥayā'* is an important means of restraining oneself from sin, and restraint from sin is one of the most important obligations of faith.

The type of *ḥayā'* referred to in this ḥadīth is the modesty that comes from faith and not the natural shyness in a person. It has been explained by the saying, "Your Lord to not find you from where He has prohibited you," which is also part of *iḥsān*, or "perfection of faith" (for the meaning of *iḥsān*, see chapter 3, ḥadīth 1; for branches of faith, see *Mirqāt al-mafātīḥ* 1:141).

ʿAbdullāh ibn Masʿūd ﷺ relates that one day the Messenger of Allāh ﷺ said, "Be shy of Allāh Most High as much as is His due." The Companions present said, "All praise to

Allāh, we are shy of Him." The Messenger ﷺ said, "That is not the point. Whoever is shy of Allāh as much as is His due, he should protect his head and that which it comprises [i.e., mind, mouth, ears], his stomach and that which is adjoining it [i.e., preserve it from unlawful wealth and protect the private parts from the unlawful], and he should remember death and that which is to come after it; and whoever desires the Hereafter should abandon the adornments of this world. Whoever fulfills these duties has been shy of Allāh as much as is His due" (*Aḥmad*).

﴿٧﴾ اَلْخَمْرُ جُمَّاعُ الْإِثْمِ

7. Alcohol constitutes many sins (*Razīn*).

A narration in *Sunan al-Bayhaqī* from ʿAbdullāh Ibn ʿUmar ؓ states, "Alcohol is the mother of all obscenities and the gravest of sins. Whoever consumes alcohol abandons prayer and commits adultery with his mother and with his paternal and maternal aunts."

There is a saying that a person was once called to prostrate before an idol, but refused. He was then asked to commit murder, but refused. He was then invited to commit adultery, but refused. However, when he was offered alcohol he accepted and he then committed all of the other sins (*Mirqāt al-mafātīḥ* 9:65).

﴿٨﴾ اَلْمُؤْمِنُ غِرٌّ كَرِيْمٌ وَّالْفَاجِرُ خَبٌّ لَّئِيْمٌ

8. A believer is simple and noble and a transgressor is deceitful and ignoble (*Abū Dāwūd, Tirmidhī*).

This ḥadīth describes the contrast between two types of people. The first type is a true believer who shuns the affairs of this world and occupies himself with making provisions for the next world. At times, this type of person may be deceived in his worldly affairs, not out of ignorance, but because of his generous and noble character and lack of concern for the material objects of this world, and he is free of cynicism toward others.

The second type of person is a transgressor or an unrighteous person who is well acquainted with the methods of deception. He never allows himself to be deceived, but continually deceives others. He is ungenerous in his nature. This type of person has been characterized by the Messenger ﷺ as ignoble and his nature contrary to that of a true believer (*Mirqāt al-mafātīḥ* 8:813, *Mazād al-rāghibīn* 10).

﴿٩﴾ اَلظُّلْمُ ظُلُمَاتٌ يَّوْمَ الْقِيَامَةِ

9. Oppression will be darknesses on the Day of Judgment (*Bukhārī*).

On the other hand, righteous deeds will be a source of light on the Day of Judgment. "Darknesses" could also be a symbolic reference to the hardships and torments of the Day of Judgment (*Mirqāt al-mafātīḥ* 8:846). *Ẓulm* (lit., putting a thing in a place not its own, "oppression" or "wrongdoing") can be upon oneself—the worst of which is ascribing partners with Allāh (*shirk*), followed by the major and minor sins. Or it can be related to others—for instance, wrongfully taking another's honor, life, or property (*Jāmiʿ al-ʿulūm wa 'l-ḥikam* 334).

﴿١٠﴾ اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

10. The world is a prison for the believer and a paradise for the unbeliever (*Muslim, Tirmidhī*).

This world is a prison for the believer in comparison to the bounties and rewards prepared for him in the next world, and is a paradise for an unbeliever in comparison to the chastisement and punishment awaiting him in the next world. In the same way, a true believer's desire is to leave this world and meet Allāh (hence, a prison), whereas an unbeliever's desire is to live in this world forever (hence, a paradise). Fuḍayl ibn ʿIyāḍ (d. 187/803) said, "Whoever forgoes the pleasures and desires of the world is in a prison. As for the one who does not abandon them, what type of prison is he in?" (*Mirqāt al-mafātīḥ* 9:7, *Mazād al-rāghibīn* 11).

﴿١١﴾ اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلَى

11. The upper [giving] hand is superior to the lower [taking] hand (*Bukhārī, Muslim*).

[A] To be in the position of giving something to someone is superior to taking from someone.

﴿١٢﴾ اَلطُّهُوْرُ شَطْرُ الْإِيْمَانِ

12. Purity is half of faith (*Muslim*).

Some scholars have taken *īmān* (faith) to mean prayer (*ṣalāt*) in this context. Hence, purity becomes half of prayer because it is the most important prerequisite of the prayer. Another explanation is that just as entering into faith eliminates one's major and minor sins, the performing of ablution (*wuḍū'*) eliminates one's minor sins (*Mirqāt al-mafātīḥ* 2:6). [A] This ḥadīth can also be taken as a general exhortation toward purity in all one's states and actions. Furthermore, it is important to note that purity (*ṭahāra*) is different from cleanliness (*naẓāfa*). The former means to be free from physical impurities (*najāsa*) like blood, urine, or stool, and from the state of ritual impurity (*ḥadath* and *janāba*), while the latter means to appear outwardly clean. Though this ḥadīth speaks of purity in particular, Muslims ought to be both pure and clean, as was the practice of Allāh's Messenger ﷺ.

﴿١٣﴾ اَلْجَرَسُ مَزَامِيْرُ الشَّيْطَانِ

13. Bells are the flutes of Satan (*Muslim*).

This ḥadīth stems from the idea that their ringing distracts a person's attention from the remembrance of Allāh. The word *mazāmīr*, "flutes," has been used here in the plural to relate to the incessant ringing sound of a bell (*Mirqāt al-mafātīḥ* 7:446). See also ḥadīth 133.

﴿١٤﴾ اَلطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

14. The one who eats and is thankful is like the one who fasts and is patient (*Tirmidhī, Dārimī*).

The one who eats is "thankful" in that he begins with the Name of Allāh [*Bismi 'Llāh*] and ends with praise of Him [*Al-ḥamdu li 'Llāh*]. The one who fasts is "patient" in that he abstains from doing anything that breaks the fast. The point of similarity between the two is that both acts are deserving of reward, even though the reward of the fasting person is surely greater (*Mirqāt al-mafātīḥ* 8:40).

﴿١٥﴾ اَلْبَادِئُ بِالسَّلَامِ بَرِيْءٌ مِّنَ الْكِبْرِ

15. The one who initiates the *salām* is free of pride (Bayhaqī, *Shuʿab al-īmān*).

﴿١٦﴾ اَلسِّوَاكُ مَطْهَرَةٌ لِّلْفَمِ مَرْضَاةٌ لِّلرَّبِّ

16. The tooth-stick purifies the mouth and pleases the Lord (*Bukhārī* without a chain [*taʿlīqan*], *Nasāʾī, Dārimī*).

﴿١٧﴾ اَلْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا

17. Backbiting is worse than unlawful intercourse (Bayhaqī, *Shuʿab al-īmān*).

This narration continues with the Companions asking the Messenger of Allāh ﷺ why backbiting is more severe. Allāh's Messenger ﷺ replied that the person who fornicates is forgiven by Allāh if he sincerely repents, but the one who backbites is not forgiven until the person he transgressed against forgives him.

Another reason for this is that unlawful intercourse is normally recognized by the fornicator as a serious sin; hence, there is a greater chance of him turning to Allāh and repenting. On the other hand, a person who backbites does not normally realize the seriousness of his sin and takes it lightly; hence, he does not stop and repent (*Mirqāt al-mafātīḥ* 8:610). For definition of backbiting, see chapter 3, ḥadīth 30.

﴿١٨﴾ اَلْقُرْآنُ حُجَّةٌ لَّكَ أَوْ عَلَيْكَ

18. The Qur'ān will either be evidence for you or against you (*Muslim*).

The Qur'ān will be "evidence" for one [on the Day of Judgment] if he acts upon its commandments. Otherwise, it will be a proof against him (*Mirqāt al-mafātīḥ* 2:9). It is related from ʿAbdullāh ibn Masʿūd ؓ that the Qur'ān will appear on the Day of Judgment and will intercede for the one who read it and will then guide him into Paradise. On the contrary, the Qur'ān will bear witness against the one who neglected it and will then drive him into the Hellfire (*Jāmiʿ al-ʿulūm wa 'l-ḥikam* 328).

﴿١٩﴾ اَلنِّسَاءُ حَبَائِلُ الشَّيْطَانِ

19. Women are the snares of Satan (*Razīn*).

[A] This is confirmed by another ḥadīth in *Ṣaḥīḥ al-Bukhārī* and *Muslim* in which the Messenger of Allāh ﷺ said, "I have not left behind me any trial (*fitna*) more harmful to

men than women." The essence of the narration is that Satan often employs women as a lure for men, time and time again, leading to the committal of sinful acts. However, this is not to say that women are inherently evil, or that they are the sole cause of men's sins, or that men have been absolved from the evil prevalent in society. Rather, the narration alludes to the natural attraction men possess for women, by which Satan lures them into sin. This is why men have been commanded to lower their gazes and why women have been commanded to abide by a modest dress code. These are safety measures for both sexes—if a man does not lower his gaze, the modest dress of women will prevent him from realizing any of his sinful behavior, and vice versa. The use of women as snares is an undeniable fact that can be observed today in, among other places, the advertising industry. Of course, men who use women for commercial gain—as stewardesses, models, pornographers, and prostitutes, for instance—are as accursed, perhaps even more than the women whom they exploit. People who clamor about women's abuse and strive to eradicate it ought to turn their attention to this degradation of women, which has doubtlessly led to the objectification of women and high incidences of sexual harassment, domestic assault, and other crimes related to women's abuse. And to Allāh is our complaint.

﴿٢٠﴾ اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَّا ذَنْبَ لَهُ

20. One who repents from sin is like one who has no sin (*Ibn Māja*, Ṭabarānī, *Al-Muʿjam al-kabīr*).

This ḥadīth refers to one who repents sincerely. The similarity between the two people is in terms of accountability. Just as the person who did not commit any sins does not have to give account, the one who has repented will no longer have to give account for the sins he repented from. As for who is the better of the two, there is a difference of opinion among the scholars. The superior view, according to Mullā ʿAlī al-Qārī, is in favor of the one who did not sin at all, since his state is closer to that of the prophets and angels (upon them be peace). And Allāh knows best (*Mirqāt al-mafātīḥ* 5:196).

﴿٢١﴾ اَلْاِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيْشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

21. Moderation in spending is half of [one's] sustenance, friendliness

toward people is half of [one's] intelligence, and asking good questions is half of [one's] knowledge (Bayhaqī, *Shuʿab al-īmān*).

Here, "Moderation in spending..." is best understood by the verse of the Qur'ān: "Those who, when they spend, are not extravagant and not miserly, but hold a just balance between the two" (Qur'ān 25:67). [The income a person receives is mostly not in one's control, as opposed to the spending of what one possesses, which is nearly always in his control. Hence, regulating what one spends of his wealth can provide half the answer to stability in one's livelihood.] "Friendliness toward people..." means that a person's intelligence is perfected through interaction with others, in that the collaboration of two minds is better than one. And "Asking good questions is half of one's knowledge" because knowledge of a particular issue only becomes complete by asking the appropriate questions (*Mirqāt al-mafātīḥ* 8:795). [A] Also, fully thinking through a question before seeking an answer provides half the answer to the questioner, as opposed to random questioning.

﴿٢٢﴾ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنّٰى عَلَى اللهِ

22. The intelligent one is he who has subdued his lower self and who has worked for what comes after death, and the stupid one is he who has put his lower self in pursuance of its desires and who has vain hopes about Allāh (*Tirmidhī, Ibn Māja*).

The person who subdues his lower self is that person who renders himself in complete obedience to the commands of Allāh. In this parable, the one who carries vain hopes about Allāh is the one who thinks, "My Lord is Most Generous and Merciful," and forgets that Allāh has also said, "O man! What has seduced you from your Lord, Most Beneficent?" (Qur'ān 82:6). Also, "Tell my servants that I am indeed the Oft-Forgiving, Most Merciful, and that My chastisement will be indeed the most grievous chastisement" (Qur'ān 15:49) (*Mirqāt al-mafātīḥ* 9:142). [A] The soul is like a horse which would take its own course when without reigns; however, when subjugated by them it follows. In this regard ʿAllāma Būṣayrī provides a beautiful parable:

The self is like a child who if you let alone would grow up
In love of suckling, but if you wean it would be weaned.

Then keep its desires in check and beware that it does not overpower you.
Verily lust when it overpowers humiliates or destroys

(*Qaṣīda Burda*).

﴿٢٣﴾ اَلْمُؤْمِنُ مَأْلَفٌ وَّلَا خَيْرَ فِيْمَنْ لَّا يَأْلَفُ وَلَا يُؤْلَفُ

23. The believer is one who is sociable [with others], and there is no good in one who is not sociable [with others] nor in one who is not met sociably [by them] (*Mustadrak*, Bayhaqī, *Shuʿab al-īmān*).

This ḥadīth underscores the importance of socialization among Muslims in order to form bonds of unity. Allāh says, "And hold fast, all together, to the rope of Allāh, and be not divided among yourselves; and remember with gratitude Allāh's favor on you; for you were enemies and He joined your hearts in love, so that by His grace you became brethren…" (Qur'ān 3:103). [A] Meeting with others in a sociable manner encourages others to do the same and also engenders within the community feelings of love and warmth.

﴿٢٤﴾ اَلْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

24. Songs make hypocrisy grow in the heart just as water makes crops grow (Bayhaqī, *Shuʿab al-īmān*).

Listening to [instrumental] music is clearly prohibited in Islam. Allāh says, "And of mankind is he who pays for mere pastime of discourse, that he may mislead from Allāh's way without knowledge, and makes it the butt of mockery. For such there is a humiliating punishment" (Qur'ān 31:6). Many of the great exegetes of the Qur'ān, such as ʿAbdullāh ibn Masʿūd, Ibn ʿAbbās, Ibn ʿUmar ﷺ, ʿIkrima, Maymūn ibn Mahrān, and Makḥūl state that this verse directly refers to singing. Imām Tirmidhī has narrated on the authority of ʿAlī ﷺ that the Messenger of Allāh ﷺ said, "When my nation adopts fifteen traits, trials will descend upon them—among these traits are taking to songstresses and musical instruments" (Qurṭubī, *Al-Jāmiʿ li aḥkām al-Qur'ān* 14:51–53).

In another verse, Allāh Most High says, "And excite from them whom you can with your voice; make assaults on them with your cavalry and your infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit" (Qur'ān 17:64). The great exegete Mujāhid states that the reference to a satanic voice in this verse refers to singing, the flute, and entertainment. Ibn ʿAbbās

ﷺ states that this verse refers to all voices which invite toward disobedience (*Al-Jāmiʿ li aḥkām al-Qurʾān* 10:288). In a ḥadīth, the Messenger of Allāh ﷺ said, "There will be people in my nation who will seek to make lawful fornication, silk, intoxicants, and musical instruments" (*Bukhārī*).

Therefore, Imām Nawawī concludes in his *Rawḍa*, "Singing using only one's voice is as disliked (*makrūh*) as is listening to it. More strongly disliked is to listen to the singing of a marriageable woman (*ajnabiyya*). Singing with the accompaniment of musical instruments—the sign of those who are taken to drinking liquor—like the lute (*ʿūd*), mandolin (*ṭanbūr*), cymbal (*sanj*), and all stringed instruments (*maʿāzif*) is prohibited (*ḥarām*). Likewise, listening to it is also prohibited" (*Mirqāt al-mafātīḥ* 8:558-559). And ʿAllāma Ḥaṣkafī, the great Syrian jurist, states in his compendium on legal rulings, "As for listening to musical instruments ... it is prohibited and an act of disobedience.... If someone happens to hear it accidentally, then there is no sin on him. He must, however, do all he can to avoid it, since it has been narrated that the Messenger of Allāh ﷺ inserted his fingers into his ears when he heard it" (*Al-Durr al-mukhtār* 5:223).

[A] There are several rigorously authenticated ḥadīths on the unlawfulness of musical instruments, with the exception of the *duff*, a one-sided small drum, whose use the Messenger of Allāh ﷺ permitted in announcing weddings (*Tirmidhī*). It is thus permitted, as mentioned by Ibn Ḥajar al-Makkī al-Haytamī and others, to use such drums to announce marriages and consummation ceremonies, and some scholars have also included occasions such as a circumcision, ʿĪd, the return from a journey, and the happy gatherings of friends. However, Mullā ʿAlī al-Qārī, quoting the great Egyptian jurist, Ibn al-Humām, clarifies that such drums should not include jingling discs (i.e., tambourines), as they are not permitted (*Mirqāt al-mafātīḥ* 6:301, 304). The ḥadīth master Ibn Ḥajar al-ʿAsqalānī has also defined a *duff* as a one sided drum without discs, and explains that the tambourine is called a *muzhir* (*Fatḥ al-Bārī* 1:694). The songs prohibited in the texts above have been explained as those accompanied by musical instrument other than a *duff*, or those containing lewd words or ideas, or any such unlawful content. However, songs or *nashīds* in praise of Allah or His Messenger ﷺ or other non-sinful themes that are free of musical instruments cannot be considered unlawful.

﴿٢٥﴾ اَلتُّجَّارُ يُحْشَرُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنِ اتَّقٰى وَبَرَّ وَصَدَقَ

25. Traders will be gathered on the Day of Judgement as transgressors, except those who feared Allāh, were righteous [in their oaths], and spoke the truth (*Tirmidhī, Ibn Māja, Dārimī*).

The reason for the generalization in the ḥadīth concerning traders is that they are often

deceitful and dishonest in promoting their merchandise. Therefore, the Messenger of Allāh ﷺ warned them that they would be raised as transgressors. He then excluded those who fear Allāh in their dealings and speak the truth (*Mirqāt al-mafātīḥ* 6:42) [A] and said that they would be blessed with the company of the prophets (upon them be peace) and martyrs (see the next ḥadīth). Traders includes all types of business men and brokers.

﴿٢٦﴾ اَلتَّاجِرُ الصَّدُوْقُ الأَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ

26. A truthful and trustworthy trader will be in the company of the prophets, the very truthful, and the martyrs (*Tirmidhī, Dārimī, Dāraquṭnī*).

A trader will either be gathered with these blessed people on the Day of Judgment or will be with them in Paradise (*Mirqāt al-mafātīḥ* 6:41).

﴿٢٧﴾ آيَةُ الْمُنَافِقِ ثَلٰثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ

27. The signs of a hypocrite are three: when he speaks he lies, when he makes a promises he breaks it, and when he is trusted he betrays the trust (*Bukhārī, Muslim*).

One meaning of this ḥadīth is that a person in whom these signs are found is a hypocrite (*munāfiq*) toward the person he has wronged. He can not be called a hypocrite in religion since he is not concealing unbelief; however, his actions resemble those of a true hypocrite.

Another explanation is that hypocrisy (*nifāq*—outwardly showing something different from what one feels or believes inwardly) is of two types: that which is related to belief (the greater and true hypocrisy) and that which is in action (the lesser hypocrisy). ʿAllāma Khaṭṭābī, the great ḥadīth scholar of the fourth century AH, states that the signs mentioned in this ḥadīth refer to the latter—a person in whom these are found will be considered a hypocrite in action and not a hypocrite in belief. Yet another explanation is that these are the signs of the true hypocrite and the continuous performance of these sins could eventually lead a person to hypocrisy of faith.

"[...] he breaks it" means a person who has resolve from the outset to not fulfill the promise he is making, or one who initially makes a sincere promise then breaks it without any valid reason (*Dalīl al-fāliḥīn* 5:159, *Mirqāt al-mafātīḥ* 1:226, *Jāmiʿ al-ʿulūm wa 'l-ḥikam* 634, 640).

﴿٢٨﴾ اَلْكَبَائِرُ: اَلْإِشْرَاكُ بِاللهِ، وَعُقُوْقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ

28. The major sins are worshipping others besides Allāh, disobeying parents, killing a human being [unlawfully], and the immersing oath (*Bukhārī, Muslim*).

An "immersing oath" is when a person takes an oath by Allāh regarding a past event that did or did not occur while knowing the contrary to be true. This whelms the person in sin, then submerges him into the Hellfire—hence, called an "immersing oath" (*Mirqāt al-mafātīḥ* 1:220).

﴿٢٩﴾ اَلْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِيْ صَدْرِكَ، وَكَرِهْتَ أَنْ يَّطَّلِعَ عَلَيْهِ النَّاسُ

29. Righteousness is good character, and sin is what causes uneasiness in your heart and what you dislike others to become aware of (*Muslim, Tirmidhī*).

"Good character" has been used here in the complete sense, encompassing all good acts of obedience toward the Creator and His creation. Some have explained it to be those actions in which the heart of a pious person feels comfortable. For a God-fearing person, two signs make it clear whether an action is one of sin or not. The first is that the action creates unease in the heart, and the other is that he dislikes others to become aware of it. This does not apply to anyone except one who has returned to his innate purity (*fiṭra*) and whose heart has opened up to complete submission (*islām*) (*Mirqāt al-mafātīḥ* 8:803–804). The one who is drowned in sin is not concerned with what others think.

Furthermore, this ḥadīth is specifically speaking about issues in which a clear religious ruling cannot be found in the sacred sources of Islamic law (*Mazād al-rāghibīn* 16) [A] or the ruling is unknown to the person.

﴿٣٠﴾ اَلْخَلْقُ عِيَالُ اللهِ فَأَحَبُّ الْخَلْقِ إِلَى اللهِ مَنْ أَحْسَنَ إِلٰى عِيَالِه

30. All created beings are Allāh's dependants, and the most beloved of creation to Allāh is the one who is good to His dependants (Bayhaqī, *Shuʿab al-īmān*).

"Allāh's dependants" means His creation. It has also been related, "The best of you is the one who is the most beneficial to people" (*Mirqāt al-mafātīḥ* 8:731).

﴿٣١﴾ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِن لِّسَانِهِ وَيَدِهِ

31. A [true] Muslim is he from whose tongue and hand other believers remain safe (*Bukhārī, Muslim*).

﴿٣٢﴾ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلٰى دِمَائِهِمْ وَأَمْوَالِهِمْ

32. And a [true] believer is he whom people trust with their lives and possessions (*Tirmidhī*).

﴿٣٣﴾ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِيْ طَاعَةِ اللهِ

33. And a [true] warrior is one who exerts himself in obedience to Allāh (*Aḥmad*, Bayhaqī, *Shuʿab al-īmān*).

[A] "Exerting oneself in obedience to Allāh" is considered the greater *jihād*, which includes within it the lesser *jihād*—that is, fighting in the path of Allāh. Hence, there is no conflict in this ḥadīth with the lesser form of *jihād*. It is included in this ḥadīth along with other struggles like refraining from everything Allāh has prohibited, fulfilling everything Allāh has commanded, and doing one's best to procure His pleasure. The true warrior is, therefore, the one who is most obedient to Allāh in all aspects of his faith.

﴿٣٤﴾ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوْبَ

34. And a [true] emigrant is he who abandons all wrongs and sins (*Aḥmad*, Bayhaqī, *Shuʿab al-īmān*).

This is because it is more difficult to completely abstain from sins than to emigrate from one place to another, or because the sole purpose of emigrating is to facilitate the worship of Allāh (*Mirqāt al-mafātīḥ* 1:199, *Mazād al-rāghibīn* 18).

﴿٣٥﴾ اَلْبَيِّنَةُ عَلَى الْمُدَّعِيْ وَالْيَمِيْنُ عَلَى الْمُدَّعٰى عَلَيْهِ

35. The burden of proof is on the accuser and swearing the oath is on the one accused (*Bayhaqī*).

Imām Nawawī states that this ḥadīth constitutes one very important principle of Islamic law, which is that the accuser, plaintiff, or claimant is burdened with providing proof to back his claim. If he is unable to do this then an oath will be required from the defendant (*Mirqāt al-mafātīḥ* 7:326).

﴿٣٦﴾ اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِن وَّرَائِهِ

36. A believer is a mirror for a believer, and a believer is the brother of a believer; he safeguards him from destruction and protects him in his absence (*Abū Dāwūd, Tirmidhī,* Bukhārī, *Al-Adab al-mufrad*).

"Protects him in his absence" means that he preserves his respect, honor, and rights in front of others in his absence (*Mirqāt al-mafātīḥ* 8:720).

﴿٣٧﴾ اَلْمُؤْمِنُوْنَ كَرَجُلٍ وَّاحِدٍ إِنِ اشْتَكٰى عَيْنُهُ اشْتَكٰى كُلُّهُ وَإِنِ اشْتَكٰى رَأْسُهُ اشْتَكٰى كُلُّهُ

37. Believers are like a single person; if his eye is in pain his whole body pains, and if his head is in pain his whole body pains (*Muslim*).

"Like a single person," means like the various limbs of a person, as believers all share the same faith (*Mirqāt al-mafātīḥ* 8:685).

﴿٣٨﴾ اَلسَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضٰى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيَعْجَلْ إِلٰى أَهْلِهِ

38. Travelling involves a degree of punishment; it deprives one of his sleep, food, and drink. Therefore, when one has accomplished his purpose at his destination, he should hurry back to his family (*Bukhārī, Muslim*).

Khaṭṭābī states that this ḥadīth encourages residency [over continuous travel], so that

the Friday and other congregational prayers are not missed (which are not obligatory in congregation for a traveler), and so that the rights of family and relatives can be fulfilled (*Mirqāt al-mafātīḥ* 7:450).

نَوْعٌ آخَرُ مِنْهَا

Another Form of Nominal Sentences

﴿٣٩﴾ قَفْلَةٌ كَغَزْوَةٍ

39. The return from battle is like the battle itself [in reward] (*Abū Dāwūd*).

This is because the warrior is returning to rest, regain his strength, and see to the needs of his family, with an intention to return to battle if needed (*Mirqāt al-mafātīḥ* 7:402).

﴿٤٠﴾ سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

40. On a journey, the leader of the group is their servant (*Ibn Māja*, Bayhaqī, *Shuʿab al-īmān*).

This means that the person who has been elected the leader of the group is responsible for the rest of them and should see to their interests. It could also mean that the person from among them who [voluntarily] attends to their needs and serves them, deserves to be their leader, even though he may not be of similar status to them in some aspects (*Mirqāt al-mafātīḥ* 7:465).

﴿٤١﴾ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ

41. To seek sacred knowledge is an obligation on every Muslim (*Ibn Māja*).

This ḥadīth refers to the acquisition of religious knowledge. It is incumbent (*farḍ ʿayn*) upon every Muslim to seek as much knowledge as will allow him to fulfill his religious obligations. For example, a Muslim must know (*maʿrifa*) who his Creator is, he must

have knowledge of His oneness (*waḥdāniyya*) and of the prophethood of His messengers, and he must know the way to pray, fast, etc. Higher levels of knowledge, such as the knowledge required to issue formal legal opinions (*fatāwā*) [or explain deeper meanings of the Qur'ān or ḥadīth], are not obligatory upon each Muslim. Rather, this is a communal obligation (*farḍ kifāya*) (*Mirqāt al-mafātīḥ* 1:477), [A] which means it is necessary upon every community to have access to scholars who can provide guidance in such advanced issues.

﴿٤٢﴾ أَصْدَقُ الرُّؤْيَا بِالأَسْحَارِ

42. The most truthful dreams are [seen] just before dawn (*Tirmidhī*).

This can be attributed to the fact that just prior to dawn, and after a night of rest, a person's mind is normally calm. This time is also marked by the descent of the angels, who come to witness those making the morning prayer (*Mirqāt al-mafātīḥ* 8:411).

﴿٤٣﴾ خَيْرُكُم مَّنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

43. The best among you is he who learns the Qur'ān and teaches it (*Bukhārī*).

﴿٤٤﴾ أَحَبُّ الأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ

44. The most beloved actions in the sight of Allāh are the regular ones, even if they amount to little in quantity (*Bukhārī, Muslim*).

The word "actions" refers to set portions of supererogatory (*nafl*) prayers, Qur'ān recitation, or *dhikr* litanies (*awrād*), among other optional acts of worship, which a person takes upon himself to fulfill on a regular basis (*Mirqāt al-mafātīḥ* 3:315–316).

﴿٤٥﴾ مَطْلُ الْغَنِيِّ ظُلْمٌ

45. Delay in the repayment of debt by a wealthy person is a form of oppression (*Bukhārī, Muslim*).

﴿٤٦﴾ حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ

46. Your love for something blinds and deafens (*Abū Dāwūd, Aḥmad*).

Love "blinds" you from seeing the defects of the object of your love and "deafens" you from hearing criticism of it (*Mirqāt al-mafātīḥ* 8:644).

﴿٤٧﴾ مَا قَلَّ وَكَفَى خَيْرٌ مِّمَّا كَثُرَ وَأَلْهَى

47. What is little but sufficient is better than that which is abundant but causes heedlessness (*Ibn Ḥibbān*).

﴿٤٨﴾ طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ

48. To seek lawful earnings is an obligatory duty following other obligatory duties (Bayhaqī, *Shuʿab al-īmān*).

Earning a living is only obligatory upon those who must support themselves and their dependants and not upon those under the responsibility of someone else. [For example, a woman who is under the protection of her father or her husband is not obligated to earn.] This obligation is not of the same status as the primary obligations of prayer, fasting, etc., which are considered individual obligations (*farḍ ʿayn*) upon every Muslim and of higher importance (*Mirqāt al-mafātīḥ* 6:31).

﴿٤٩﴾ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

49. Love of this world is the origin of all sin (Bayhaqī, *Shuʿab al-īmān*).

﴿٥٠﴾ أَفْضَلُ الصَّدَقَةِ أَنْ تُشْبِعَ كَبِدًا جَائِعًا

50. The most virtuous charity is that you satisfy a hungry stomach (Bayhaqī, *Shuʿab al-īmān*).

Kabid literally means liver. This includes feeding a hungry person—Muslim or non-Muslim—or an animal (*Mirqāt al-mafātīḥ* 4:434).

﴿٥١﴾ مَنْهُوْمَانِ لَا يَشْبَعَانِ، مَنْهُوْمٌ فِي الْعِلْمِ لَا يَشْبَعُ مِنْهُ، وَمَنْهُوْمٌ فِي الدُّنْيَا لَا يَشْبَعُ مِنْهَا

51. Two greedy people are never satiated: one who is greedy for knowledge can never get enough of it, and one who is greedy for worldly possessions can never get enough of them (Bayhaqī, *Shuʿab al-īmān*).

﴿٥٢﴾ أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

52. The most virtuous *jihād* is when one speaks a word of truth before an unjust ruler (*Abū Dāwūd, Tirmidhī, Ibn Māja*).

This is because the person who speaks the truth in front of a tyrant ruler places himself in a dangerous position, just as a warrior does in battle. The former has been considered superior in that if a ruler is stopped from tyranny, then the benefits of that may reach a far larger group of people in comparison to killing unbelievers in battle (*Mirqāt al-mafātīḥ* 7:281).

﴿٥٣﴾ لَغَدْوَةٌ فِي سَبِيْلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا

53. A morning or an evening spent in the path of Allāh is more superior than the world and whatever it contains (*Bukhārī, Muslim*).

This ḥadīth has been explained in two ways. One is that the blessings and rewards gained from a morning or evening spent in the path of Allāh are eternal, whereas the goods of this world are transient. The second explanation is that the rewards gained from spending time for Allāh are much greater than the rewards of a person giving away in charity the equivalent of the whole world, had he possessed so much (*Mirqāt al-mafātīḥ* 7:356).

﴿٥٤﴾ فَقِيْهٌ وَّاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

54. A single jurist is more severe on Satan than a thousand worshippers (*Tirmidhī, Ibn Māja*).

A jurist, in comparison to a worshipper, can more easily recognize the evil ploys of Satan, and can make people aware of Satan's deceits and enjoin the people to do good. On the other hand, an ordinary worshipper more easily gets caught up in Satan's trickery because he is completely unaware of it (*Mirqāt al-mafātīḥ* 1:476).

﴿٥٥﴾ طُوْبٰى لِمَنْ وَّجَدَ فِيْ صَحِيْفَتِهِ اسْتِغْفَارًا كَثِيْرًا

55. Glad tidings are for him who finds abundant invocations for forgiveness recorded in his book of deeds (*Ibn Māja*).

This ḥadīth refers to the sincere invocations made by a believer for forgiveness that are accepted by Allāh. They will be presented to the believer on the Day of Judgment and will be a source of blessing and happiness for him (*Mirqāt al-mafātīḥ* 5:189).

﴿٥٦﴾ رِضَى الرَّبِّ فِيْ رِضَى الْوَالِدِ، وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ

56. The pleasure of Allāh is in the pleasure of the father, and the displeasure of Allāh is in the displeasure of the father (*Tirmidhī*).

﴿٥٧﴾ حَقُّ كَبِيْرِ الْإِخْوَةِ عَلٰى صَغِيْرِهِمْ حَقُّ الْوَالِدِ عَلٰى وَلَدِهِ

57. The right of an elder brother over the younger ones is like the right of the father over his children (Bayhaqī, *Shuʿab al-īmān*).

﴿٥٨﴾ كُلُّ بَنِيْ آدَمَ خَطَّاءٌ وَّخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ

58. The children of Ādam are all profuse wrongdoers, but the best of profuse wrongdoers are those who repent (*Tirmidhī*).

Only the prophets and messengers of Allāh (upon them be peace) are infallible (*maʿṣūmūn*) and are excluded from this (*Mirqāt al-mafātīḥ* 5:172). [A] Otherwise all humans have a potential to sin (but see ḥadīth 20 above).

﴿٥٩﴾ كَم مِّنْ صَائِمٍ لَّيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمَأُ وَكَم مِّنْ قَائِمٍ لَّيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ

59. How many there are who fast but do not gain anything from it but hunger, and how many there are who pass the night standing in prayer but do not gain anything from it but sleeplessness (*Dārimī*).

This ḥadīth is a commentary on those who fast without seeking reward from Allāh or who do not abstain from committing sins, even though the minimal obligation is fulfilled by such a fast. As for those who stand for lengthy vigils at night, their motive may be to show off, in which case no reward would be gained. Likewise is the case with all acts of worship—sincerity (*ikhlāṣ*) is essential in all of them (*Mirqāt al-mafātīḥ* 4:510). See also ḥadīth of intention above.

﴿٦٠﴾ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيْهِ

60. Of the excellence of one's Islam is that he leaves that which does not concern him (*Tirmidhī, Aḥmad*).

The "excellence of one's Islam" is determined by his becoming a complete Muslim. "Leaving that which does not concern" a person refers to all nonessential actions and statements. A person should constantly be occupied with fulfilling the commands of Allāh, and should leave everything that does not obtain the pleasure of Allāh and that is not essential for this world or for the Hereafter. One's time should be occupied in striving for perfection in acts of worship and in seeking sacred knowledge. This is what will bring one endless bliss and salvation in the Hereafter (*Mirqāt al-mafātīḥ* 8:585).

﴿٦١﴾ أَلَا كُلُّكُمْ رَاعٍ وَّكُلُّكُم مَّسْئُوْلٌ عَن رَّعِيَّتِهِ

61. Verily each of you is a shepherd, and each of you will be questioned [on the Day of Judgment] regarding his sheep (*Bukhārī, Muslim*).

The ḥadīth continues with: "therefore, the leader of a people is responsible and will be questioned concerning his responsibility; a man is responsible for [the welfare of] his household and will be questioned concerning his family; a woman is responsible for [safeguarding the sanctity of] her husband's house and will be questioned concerning her responsibility in that. . . ."

The Messenger ﷺ commanded that those who are entrusted with the affairs of others exercise due diligence in meeting that responsibility. For example, a leader must establish the laws of Allāh in the land he rules over and must offer protection and security to his subjects. A man must spend what he earns to provide for his family and he must also oversee their affairs. A woman in her husband's home must work in the best interest of his affairs and prepare for his visitors, among other things (*Mirqāt al-mafātīḥ* 7:264).

﴿٦٢﴾ أَحَبُّ الْبِلَادِ إِلَى اللهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللهِ أَسْوَاقُهَا

62. The most beloved of places in the sight of Allāh are the *masjids*, and the most disliked of places in the sight of Allāh are the markets (*Muslim*).

This is because *masjids* are those places where one draws closer to Allāh, and markets are those places where the influences of Satan, such as avarice, deceit, greed, and heedlessness, are found (*Mirqāt al-mafātīḥ* 2:400).

﴿٦٣﴾ اَلْوَحْدَةُ خَيْرٌ مِّنْ جَلِيْسِ السُّوْءِ، وَالْجَلِيْسُ الصَّالِحُ خَيْرٌ مِّنَ الْوَحْدَةِ، وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوْتِ، وَالسُّكُوْتُ خَيْرٌ مِّنْ إِمْلَاءِ الشَّرِّ

63. Solitude is better than being in bad company, and being in good company is better than solitude. Saying what is good is better than silence, and silence is better than saying what is bad (*Mustadrak*, Bayhaqī, *Shuʿab al-īmān*).

﴿٦٤﴾ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ

64. Death is a gift for a believer (Bayhaqī, *Shuʿab al-īmān*).

For the one who truly believes, it is through the gateway of death that he finds the door to eternal contentment and happiness (*Mirqāt al-mafātīḥ* 4:75).

﴿٦٥﴾ يَدُ اللهِ عَلَى الْجَمَاعَةِ

65. Allāh's hand is with a group (*Tirmidhī*).

The "hand" of Allāh possibly alludes to the assistance of Allāh and His divine guidance, mercy, and protection, though we leave its final meaning to Allāh. In this narration, the Messenger of Allāh then continued by saying, "Whoever becomes apart [from the group—through a deviant belief, statement, or action] will be set apart in the Hellfire [away from the rest in Paradise] (*Mirqāt al-mafātīḥ* 1:421).

﴿٦٦﴾ كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوْفٍ أَوْ نَهْيٌ عَنْ مُّنْكَرٍ أَوْ ذِكْرُ اللهِ

66. Every word uttered by a child of Ādam will be held against him and not in favor of him, except enjoining good, forbidding wrong, and the remembrance of Allāh (*Tirmidhī, Ibn Māja*).

On the Day of Judgment, a person will be held accountable for everything he has said. Gossip and idle talk cause the hearts to harden and to become further from the mercy of Allāh. The person who engages in idle talk is deprived of the reward he could have gained had he enjoined good, forbidden evil, or spent his time in the remembrance of Allāh by glorifying Him, praising Him, extolling His greatness, supplicating to Him (*duʿā'*), reciting the Qur'ān, or by invoking blessings (*ṣalawāt*) upon His Messenger ﷺ (*Mirqāt al-mafātīḥ* 5:601, *Mazād al-rāghibīn* 28).

﴿٦٧﴾ مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهُ وَالَّذِيْ لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

67. The likeness of one who remembers his Lord [Allāh] versus one who does not is the likeness of a living person versus a dead one (*Bukhārī, Muslim*).

[A] Remembrance of Allāh is nourishment for the heart. Without it the heart remains spiritually empty. This is a matter of great significance, and scholars have paid much attention to this subject and written many books on it.

﴿٦٨﴾ مَثَلُ عِلْمٍ لَّا يُنْتَفَعُ بِهِ كَمَثَلِ كَنْزٍ لَّا يُنْفَقُ مِنْهُ فِيْ سَبِيْلِ اللهِ

68. The likeness of knowledge from which no benefit is derived is that of a treasure from which no portion is spent in the path of Allāh (*Aḥmad, Dārimī*).

﴿٦٩﴾ أَفْضَلُ الذِّكْرِ لَا إِلٰهَ إِلَّا اللهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلّٰهِ

69. The most virtuous form of remembrance is *Lā ilāha illa 'Llāh* (there is no deity save Allāh) and the most virtuous supplication is *Al-ḥamdu li 'Llāh* (all praise be to Allāh) (*Tirmidhī, Ibn Māja*).

ʿAllāma Ṭībī relates that the words *Lā ilāha illa 'Llāh* have the ability to purify the heart from evil. By proclaiming *Lā ilāha,* a person renounces all deities [both tangible and intangible], and through *illa 'Llāh,* he affirms the oneness of Allāh alone. The remembrance of Allāh penetrates his heart, and he is infused with the sweetness of faith.

Al-ḥamdu li 'Llāh has been called "the most virtuous supplication" because supplication is a means of remembering Allāh (*dhikr*) and of asking Him to fulfill one's needs. The words *Al-ḥamdu li 'Llāh* contain both of these elements, since a person who praises Allāh praises Him for His favors; and praising Allāh for His favors is to indirectly ask Him for more of His bounty. This is essentially gratitude (*shukr*), regarding which Allāh says, "If you are grateful, I will surely add more (favors) unto you" (Qur'ān 14:7) (*Mirqāt al-mafātīḥ* 5:134).

﴿٧٠﴾ أَوَّلُ مَنْ يُدْعٰى إِلَى الْجَنَّةِ يَوْمَ الْقِيَامَةِ الَّذِيْنَ يَحْمَدُوْنَ اللهَ فِي السَّرَّاءِ وَالضَّرَّاءِ

70. The first to be called to Paradise on the Day of Judgment will be those who praised Allāh during times of prosperity and adversity (Bayhaqī, *Shuʿab al-īmān*).

نَوْعٌ آخَرُ مِنْهَا (أَيْ مِنَ الْجُمْلَةِ الإِسْمِيَّةِ وَهِيَ مَا دَخَلَ عَلَيْهَا لَا)

Nominal Sentences Beginning With the Particle *Lā*

﴿٧١﴾ لَا إِيْمَانَ لِمَنْ لَّا أَمَانَةَ لَهُ، وَلَا دِيْنَ لِمَنْ لَّا عَهْدَ لَهُ

71. He who does not keep his trusts has no faith, and he who does not keep his agreements has no religion (Bayhaqī, *Shuʿab al-īmān*).

One explanation of this ḥadīth is that the negation intended here is a negation of the completeness (*kamāl*) of faith and of certitude (*yaqīn*) in religion, not of faith and

religion themselves [that is, a person does not necessarily become an unbeliever by these actions, but is doing something unbecoming of a believer]. Another explanation is that a person who becomes wont to such evil habits could be led to lose faith and religion completely (*Mirqāt al-mafātīḥ* 1:199).

﴿٧٢﴾ لَا عَقْلَ كَالتَّدْبِيْرِ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ، وَلَا وَرَعَ كَالْكَفِّ

72. There is no intelligence like planning, no nobility like good character, and no piety like restraint (Bayhaqī, *Shu'ab al-īmān*).

There is "no intelligence like planning" the outcomes of one's actions and prudently ascertaining what will benefit one in the Hereafter. "No nobility like good character" means having cordial interactions (*mudārāt*) with people while observing the limits of Allāh. "No piety like restraint" means holding oneself back from all things prohibited and doubtful (*Mirqāt al-mafātīḥ* 8:795).

﴿٧٣﴾ لَا حَلِيْمَ إِلَّا ذُوْ عَثْرَةٍ، وَلَا حَكِيْمَ إِلَّا ذُوْ تَجْرِبَةٍ

73. There is no clement person who has not stumbled, nor is there a wise person who possesses no experience (*Tirmidhī, Mustadrak*).

The basic premise of this ḥadīth is that one who has stumbled and made mistakes knows the value of forgiveness, and hence will be more forgiving toward others when they make mistakes. A wise person is someone whose actions and decisions are based on experience (*Mirqāt al-mafātīḥ* 8:786).

﴿٧٤﴾ لَا صَرُوْرَةَ فِي الْإِسْلَامِ

74. There is no celibacy in Islam (*Abū Dāwūd, Mustadrak*).

Besides celibacy, *ṣarūra* also means to abandon performing the pilgrimage (*ḥajj*) after it had become obligatory. Such a person is not considered a complete Muslim (*Mirqāt al-mafātīḥ* 5:397).

﴿٧٥﴾ لَا طَاعَةَ لِمَخْلُوْقٍ فِيْ مَعْصِيَةِ الْخَالِقِ

75. There is no obedience to any creation in which the disobedience of the Creator is involved (Baghawī, *Sharḥ al-Sunna*).

[A] Therefore, whenever there are two conflicting positions, the command of Allāh will always take precedence and nothing can justify disobedience to the One who created us. For instance, one is strongly commanded to be respectful to one's parents, but when they command something that conflicts with a command of Allāh or His Messenger ﷺ, their command will be overruled.

﴿٧٦﴾ لَا بَأْسَ بِالْغِنٰى لِمَنِ اتَّقَى اللهَ عَزَّ وَجَلَّ

76. There is no harm in wealth for one who fears Allāh the Powerful, the Exalted (*Ibn Māja, Aḥmad, Mustadrak*).

A wealthy person who is pious and God-fearing is likely to spend his wealth in the path of Allāh and in promoting good. On the other hand, an unrighteous person is more likely to squander his wealth—an act that will be held against him in the Hereafter (*Mazād al-rāghibīn* 30). The Messenger of Allāh ﷺ once remarked, "How excellent is pure wealth in the possession of a righteous person" (*Al-Adab al-mufrad*).

اَلْجُمْلَةُ الْإِسْمِيَّةُ الَّتِيْ دَخَلَتْ عَلَيْهَا حَرْفُ إِنَّ

Nominal Sentences Beginning With the Particle *Inna*

﴿٧٧﴾ إِنَّ مِنَ الْبَيَانِ لَسِحْرًا

77. Indeed some forms of speech are magical (*Bukhārī*).

Certain speech is "magical" in the sense that it can be spellbinding and used to captivate the hearts of people (*Mazād al-rāghibīn* 31), [A] whether this be for the sake of good or otherwise.

﴿٧٨﴾ إِنَّ مِنَ الشِّعْرِ حِكْمَةً

78. There is wisdom in some forms of poetry (*Bukhārī*).

﴿٧٩﴾ إِنَّ مِنَ الْعِلْمِ جَهْلًا، وَإِنَّ مِنَ الْقَوْلِ عِيَالًا

79. In some forms of knowledge there is ignorance, and some forms of speech are a source of hardship (*Abū Dāwūd*).

Sacred knowledge (*ʿilm*) illuminates the path of guidance for a person and deters him from sin. Hence, it is favorable. On the contrary, some forms of knowledge are not considered beneficial by the Sharīʿa, and therefore ignorance of them is praiseworthy. Acquiring non-beneficial knowledge derails a person from seeking beneficial knowledge and thus becomes a cause for ignorance of what is beneficial. The scholar Azharī says it means a person who abandons acting on the knowledge he possesses and thereby it is considered a form of ignorance [for him, since he is like one who does not possess the knowledge]. Allāh says, "The similitude of those who were entrusted the Torah, but who subsequently failed in those obligations, is that of a donkey which carries huge tomes [but understands them not]" (Qur'ān 62:5). Qatāda says, "The Companions of Allāh's Prophet ﷺ reached a consensus that anything through which Allāh is disobeyed is a form of ignorance, and anyone who disobeys Allāh is ignorant."

Some forms of speech can be a "source of hardship" when it is delivered to one who is either already aware of it or one who is incapable of comprehending it (*Mirqāt al-mafātīḥ* 8:554).

﴿٨٠﴾ إِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ

80. Even the slightest ostentation [in good works] is associating others with Allāh (*Ibn Māja*).

[A] In another ḥadīth, the Messenger of Allāh ﷺ said, "The greatest of fears I have upon you is the 'lesser association' (*al-shirk al-aṣghar*)." The Companions asked what the lesser association was. He replied, "Ostentation. Allāh will say to such people [who perform deeds to show off in front of others] on the Day He grants His servants retribution for their deeds, 'Go to those for whom you acted ostentatiously. Do you find by them any reward or good?'" (*Mishkāt al-Maṣābīḥ* from *Shuʿab al-īmān* 456).

﴿٨١﴾ إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ

81. The consultant is placed in a position of trust (*Tirmidhī, Ibn Māja*).

This means that the person who is consulted is obligated to provide sincere and sound advice, so that he does not betray the trust placed on him (*Mirqāt al-mafātīḥ* 8:791).

﴿٨٢﴾ إِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ

82. The fortunate one is he who is protected from trials (*Abū Dāwūd*).

The Messenger of Allāh ﷺ repeated this statement thrice and then said, "And the one who is tested but perseveres, then glad tidings are for him" (*Mirqāt al-mafātīḥ* 9:289).

﴿٨٣﴾ إِنَّ الْوَلَدَ مَبْخَلَةٌ مَّجْبَنَةٌ

83. Children are a source of miserliness and cowardice (*Ibn Māja, Aḥmad*).

This ḥadīth highlights two possible negative effects of children on their parents. The first is miserliness owing to fear of poverty or fear of not being able to provide the child a suitable upbringing. The second is cowardice that, owing to fear of dying and leaving the children orphaned, a father could be deterred from fighting in the path of Allāh Most High (*Mirqāt al-mafātīḥ* 8:469–470).

﴿٨٤﴾ إِنَّ اللهَ جَمِيْلٌ يُّحِبُّ الْجَمَالَ

84. Allāh is beautiful and loves beauty (*Muslim*).

"Allāh is beautiful" in all aspects—in His essence, attributes, and actions—"and loves beauty" in His creation. Another ḥadīth states, "Verily Allāh loves to see the effects of His blessings upon His servant" (*Mirqāt al-mafātīḥ* 8:829).

﴿٨٥﴾ إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَّلِكُلِّ شِرَّةٍ فَتْرَةً

85. For everything there is eagerness, and for every eagerness there is a weakening (*Tirmidhī*).

Some worshippers set out to perform an abundant amount of deeds, but then gradually diminish in their performance, and sometimes give up altogether. This is not what the Sharīʿa encourages. What is encouraged is that a person be moderate in what he takes

up for himself, remain between exaggeration and negligence, and continue to perform unabated (*Mazād al-rāghibīn* 33).

﴿٨٦﴾ إِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَّإِنَّ الْكِذْبَ رِيْبَةٌ

86. Truthfulness is a source of contentment and falsehood is a source of doubt (*Tirmidhī*).

No doubt, this refers to a true believer—one who has purified his heart from the rust and yolk of sins and lowly desires. Such a believer can easily differentiate between truth and falsehood by the contentment or unease he feels in his heart (*Mirqāt al-mafātīḥ* 6:24, *Mazād al-rāghibīn* 34). This ḥadīth is a continuation of Ḥadīth 137.

﴿٨٧﴾ إِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ أَجَلُهُ

87. Livelihood seeks a person out in the same way that his death does (Abū Nuʿaym. *Ḥilya*).

In fact, livelihood comes before death because death only comes once a person has received all the livelihood and provision destined for him (*Mirqāt al-mafātīḥ* 9:173).

﴿٨٨﴾ إِنَّ الشَّيْطَانَ يَجْرِيْ مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ

88. Satan runs through a human like blood runs [through the body] (*Bukhārī*).

Satan operates so swiftly in deceiving the human and prompting him with evil thoughts that he is likened to the fast flow of blood through a person's body, which a person does not even feel. It also signifies the strong influence he has over people through their evil-inciting selves (*al-nafs al-ammara bi 'l-sū'*). Another explanation is that just as blood will continue to run through a person's body until death, Satan will also remain with him until then (*Mirqāt al-mafātīḥ* 1:245–246).

﴿٨٩﴾ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَّفِتْنَةُ أُمَّتِي الْمَالُ

89. For every Umma there is a temptation, and the temptation of my Umma is wealth (*Tirmidhī*).

﴿٩٠﴾ إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةً دَعْوَةُ غَائِبٍ لِّغَائِبٍ

90. The fastest supplication to be accepted is one made by somebody for an absent person (*Abū Dāwūd, Tirmidhī*).

This is because such supplications are made with pureness of intention and sincerity and being far removed from ostentation (*Mirqāt al-mafātīḥ* 5:23).

﴿٩١﴾ إِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ

91. A person is deprived of livelihood by the sins he commits (*Ibn Māja, Mustadrak*).

"Livelihood" either means the reward of the next world, which a person is deprived of by the sins he commits, or the livelihood of this world (wealth, health, and general well-being), which a Muslim is deprived of so that his sins can be removed and his status in the Hereafter elevated (*Mirqāt al-mafātīḥ* 8:662).

﴿٩٢﴾ إِنَّ نَفْسًا لَّنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا

92. A soul will never die until it fully receives all of its livelihood (*Ibn Māja*).

See ḥadīth 87 and 91.

﴿٩٣﴾ إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيْتَةَ السُّوْءِ

93. Voluntary charity extinguishes the anger of the Lord and prevents an unpleasant death (*Tirmidhī, Ibn Ḥibbān*).

﴿٩٤﴾ إِنَّكَ لَسْتَ بِخَيْرٍ مِّنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوًى

94. You are not superior to a white- [lit., red], or black-skinned person, unless you excel him in piety (*Aḥmad*).

According to Allāh, the most noble and excellent person is the one with the highest degree of piety and reverent fear of Allāh in his heart. Allāh says, "O mankind! We created you from a single (pair of a) male and a female, and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Allāh is the most righteous of you" (Qur'ān 49:13). There are three grades of *taqwā*, or "piety": (1) the lowest degree is abstinence from ascribing partners to Allāh (*al-shirk al-jalī*); (2) the middle degree is abstinence from sins, disobediences, useless actions, and ostentation in obedience (*al-shirk al-khafī*); (3) and the highest degree is that a person be in constant presence (*ḥuḍūr*) with Allāh and absent from all besides Him (*Mirqāt al-mafātīḥ* 7:54).

﴿٩٥﴾ إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلٰكِن يَّنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

95. Allāh does not look at your appearance or wealth but looks at your heart and actions (*Muslim*).

Allāh "looks at your heart" by observing the number of praiseworthy and evil traits harbored within it (i.e., the level of conviction, sincerity, truthfulness, and ostentation), and "looks at your actions" by observing their validity or level of corruption—and rewards for each accordingly. He does not observe a person's physical appearance, nor does He look at how much wealth a person has accumulated (*Mirqāt al-mafātīḥ* 9:175).

﴿٩٦﴾ إِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ

96. It is a good deed that you meet your [Muslim] brother with a smiling face (*Muslim, Tirmidhī*).

﴿٩٧﴾ إِنَّ أَوْلَى النَّاسِ بِاللهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ

97. The closest to Allāh of people is the one who begins the *salām* (*Abū Dāwūd*).

[A] "The closest to Allāh," i.e., in terms of receiving His mercy and forgiveness. "The one who begins the *salām*" is the one who says the *salām* to others first.

﴿٩٨﴾ إِنَّ الرِّبَا وَإِنْ كَثُرَ فَإِنَّ عَاقِبَتَهُ تَصِيْرُ إِلَى قُلٍّ

98. Interest, however much it might accrue, leads in the end to penury (*Ibn Māja, Aḥmad, Mustadrak*).

[A] Wealth accumulated through interest and usurious dealings will not only be devoid of divine value or blessing, but it will lead the earner of such wealth to disgrace and spiritual poverty. Spiritual poverty is worse than financial poverty because it can lead one to *kufr* (Allāh forbid), whereas many who live meager lifestyles never ponder committing *kufr* because their souls are healthy and tasting the sweetness of faith (see ḥadīth 110).

﴿٩٩﴾ إِنَّ الْغَضَبَ لَيُفْسِدُ الْإِيْمَانَ كَمَا يُفْسِدُ الصَّبِرُ الْعَسَلَ

99. Anger ruins faith just as the aloe plant ruins honey (Bayhaqī, *Shuʿab al-īmān*).

"Ruins faith," i.e., its completeness, light, and beauty. Sometimes it could actually lead to the destruction of one's faith (*Mirqāt al-mafātīḥ* 8:843).

﴿١٠٠﴾ إِنَّ الصِّدْقَ بِرٌّ وَّإِنَّ الْبِرَّ يَهْدِيْ إِلَى الْجَنَّةِ، وَإِنَّ الْكِذْبَ فُجُوْرٌ وَّإِنَّ الْفُجُوْرَ يَهْدِيْ إِلَى النَّارِ

100. Truth is a piety, and piety leads to Paradise; falsehood is an iniquity, and iniquity leads to Hellfire (*Muslim, Abū Dāwūd*).

﴿١٠١﴾ إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوْقَ الْأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنْعَ وَهَاتِ، وَكَرِهَ لَكُمْ قِيْلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ

101. Verily Allāh has forbidden to you disobedience to mothers, burying daughters alive, denying what you owe and demanding what you have no right to, and has disliked for you idle talk and gossip, excessive questioning, and squandering wealth (*Bukhārī, Muslim*).

"Mothers" are specifically mentioned here for emphasis—even though disobeying the father is also prohibited—because mothers are normally the [physically] weaker of the two parents [and more prone to emotion]. "Has disliked for you idle talk and gossip" because it leads to greater sins, such as backbiting, tale bearing, and slander. "Excessive questioning" is disliked when it is for reasons such as testing someone's knowledge unnecessarily or inquiring about issues that do not concern a person (*Mirqāt al-mafātīḥ* 8:651–652).

﴿١٠٢﴾ إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ تَعَالَى الْحُبُّ فِي اللهِ وَالْبُغْضُ فِي اللهِ

102. The most beloved practice in the sight of Allāh is love for the sake of Allāh and hatred for the sake of Allāh (*Abū Dāwūd, Aḥmad*).

Love and hatred for the sake of Allāh become the "most beloved practice" and the most complete forms of obedience only after a person seeks knowledge, fulfils his religious obligations, and refrains from what is prohibited in the Sharīʿa. These two acts cannot be superior to or entail greater reward than obligatory acts of worships, such as prayer and *zakāt*, nor be given priority over them. A narration related by Ṭabarānī on the authority of Ibn ʿAbbās ﷺ makes this distinction clear: "The most beloved of actions after the obligatory actions (*farā'iḍ*) is to cause the heart of a believer to be happy" (*Mirqāt al-mafātīḥ* 8:753).

﴿١٠٣﴾ أَلَا إِنَّ الدُّنْيَا مَلْعُوْنَةٌ مَّلْعُوْنٌ مَّا فِيْهَا إِلَّا ذِكْرُ اللهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

103. Verily the world is accursed and accursed is what it contains, except the remembrance of Allāh, that which Allāh loves, and someone with sacred knowledge or someone learning it (*Tirmidhī, Ibn Māja*).

"That which Allāh loves," i.e., righteous deeds. Ibn ʿAbbās ﷺ said, "Allāh has divided the world into three portions: one for the believer, one for the hypocrite, and one for the unbeliever. A believer makes provisions [for the Hereafter], a hypocrite adorns [himself], and an unbeliever enjoys [himself]."

"Someone with sacred knowledge" and "someone learning it" have been mentioned as being exempt from the accursedness of the world, in order to emphasize the importance of the student and teacher of sacred knowledge. This statement refers to the scholars of Allāh [and students] who move between sacred knowledge and righteous action. Hence, the ignorant, and those scholars who do not practice upon their knowledge, and those

who pursue useless forms of knowledge (i.e., knowledge that has no relationship to the religion) are not part of this exemption (*Mirqāt al-mafātīḥ* 9:31–32).

﴿١٠٤﴾ إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنُ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، أَوْ مُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيْلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِيْ صِحَّتِهِ وَحَيَاتِهِ تَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ

104. Among those actions and good deeds [whose rewards] a believer will recover after his death are sacred knowledge he taught and spread, a pious child he left behind, a copy of the Qur'ān he left as a legacy, a *masjid* he constructed or a house he built for the traveller, a stream he set flowing, or voluntary charity he gave from his wealth while he was alive and healthy—they will continue to reach him after his death (*Ibn Māja*).

"Sacred knowledge he taught and spread" is general and includes authored works and endowments of books. "A copy of the Qur'ān he left as a legacy" for his heirs [to read and benefit from]. This also includes books of Islamic sciences and religious literature. "A *masjid* he constructed" also includes schools for scholars or retreats for the pious. "While he was alive and healthy" is confirmed by another ḥadīth, in which the Messenger of Allāh ﷺ was asked, "What charity is greatest in reward?" He said, "That you give while you are healthy and greedy, fear poverty, and hope for prosperity." Some scholars have stated, however, that this statement does not preclude reward for charity given during one's illness (*Mirqāt al-mafātīḥ* 1:513–514).

﴿١٠٥﴾ إِنَّ اللهَ لَيُؤَيِّدُ هٰذَا الدِّيْنَ بِالرَّجُلِ الْفَاجِرِ

105. Verily Allāh supports this Religion even with a sinner (*Bukhārī*).

Sometimes, a sinful person [or even an unbeliever] may do something that could, [knowingly or] unknowingly to him, be of benefit to the faith. For instance, a person may establish a *masjid* or *madrasa* (Islamic school or institution) with corrupt intentions (i.e., with ostentation or to gain a good reputation among people) or to compete with another. Many Muslims may benefit from the *masjid* or *madrasa* (*Mirqāt al-mafātīḥ* 10:216), [A] but the person would be sinning because of his corrupt intentions.

﴿١٠٦﴾ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَن يَّتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ

106. One of the signs of the Final Hour is that people will boast to each other in [the grand construction] of *masjids* (*Abū Dāwūd*).

إِنَّمَا

[Nominal Sentences Beginning With the Particle] *Innamā*

﴿١٠٧﴾ إِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ

107. The cure for ignorance is to question (*Abū Dāwūd*).

This is an exhortation to seek answers to one's questions regarding faith [tenets of faith, rules of prayer, fasting, *zakāt, ḥajj,* business, marriage, etc.] (*Mirqāt al-mafātīḥ* 2:231).

﴿١٠٨﴾ إِنَّمَا الأَعْمَالُ بِالْخَوَاتِيْمِ

108. Actions will be judged only according to their sealing states [at death] (*Bukhārī, Muslim*).

A person will be judged in the Hereafter according to the state he dies in. A ḥadīth of the Messenger of Allāh ﷺ explains that a person continues to perform the actions of a believer all his life, then takes a turn for the worse and dies as a transgressor, [and hence becomes worthy of Hellfire], while another person indulges in sin all his life, then undergoes a change for the better and dies the pleasant death of a believer, [and hence enters Paradise] (*Bukhārī, Muslim*). Ḥadīth 108 encourages that a person remain constant in obedience and in abstaining from sins until he leaves this world for the next (*Mirqāt al-mafātīḥ* 1:268). [A] The Messenger of Allāh ﷺ states in another ḥadīth, clarifying what state a person will be resurrected in, that: "Every person will be resurrected in the condition he dies" (see ḥadīth 111).

﴿١٠٩﴾ إِنَّمَا الْقَبْرُ رَوْضَةٌ مِّن رِّيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِّنْ حُفَرِ النَّارِ

109. The grave is but a garden from the gardens of Paradise or a pit from the pits of Hellfire (*Tirmidhī*).

The renown jurist, ḥadīth scholar, and ascetic Sufyān al-Thawrī would say, "Whoever remembers the grave frequently will find it to be a garden of Paradise, and whoever is heedless of its remembrance will find it to be a pit of Hellfire" (*Mirqāt al-mafātīḥ* 9:216).

الْجُمْلَةُ الْفِعْلِيَّةُ

VERBAL SENTENCES

﴿١١٠﴾ كَادَ الْفَقْرُ أَنْ يَّكُوْنَ كُفْرًا

110. There is a danger of poverty leading to unbelief (Bayhaqī, *Shuʿab al-īmān*).

This refers to "poverty" of the heart, as there are many who outwardly appear to be poor, as they lack worldly goods, but are rich (*ghanī*) at heart (see ḥadīth 175). Poverty of the heart could lead a person to unbelief either by expressing his displeasure with or objecting to the command of Allāh, or by inclining toward the unbelievers after observing them enjoying large amounts of wealth and luxury. Many Muslims are poor and in hardship in accordance with what has been related from the Messenger of Allāh ﷺ: "The world is a prison for the believer and paradise for the unbeliever" (ḥadīth 10 above).

Allāh Most High says in consolation to His servants, "Let not the strutting about of the unbelievers through the land deceive you. It is but a little enjoyment; and their abode is Hell; an evil bed. For those who fear their Lord are Gardens beneath which rivers flow; therein are they to dwell forever. A gift of welcome from Allāh. And that which is from Allāh is the best for the righteous" (Qur'ān 3:196–198).

In a ḥadīth transmitted by Imām Bukhārī, ʿUmar ؓ relates, "I arrived to find the Messenger of Allāh ﷺ in a small room resting on a straw mat with nothing in between him and it. His head was rested on a leather pillow filled with palm fibers.... I saw the lines from the mat marking his side and began to weep. He asked what had made me weep. I said, 'O Messenger of Allāh, Caesar and Cosroes enjoy the [prosperity] that they have, whereas you, the Messenger of Allāh, are [in this state]?' He replied, 'Are

you not content that for them is this world and for us is the Hereafter?'" (*Mirqāt al-mafātīḥ* 8:781–782).

﴿١١١﴾ يُبْعَثُ كُلُّ عَبْدٍ عَلٰى مَا مَاتَ عَلَيْهِ

111. Every person will be resurrected in the condition he dies (*Muslim*).

[A] If a person dies in a good state, then he or she will be with the righteous. Conversely, if a person dies in a bad state, then he or she will be resurrected with the unrighteous (see ḥadīth 108).

﴿١١٢﴾ كَفٰى بِالْمَرْءِ كَذِبًا أَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ

112. For a person to be classified as a liar it is sufficient that he say everything he hears (*Muslim, Abū Dāwūd*).

A person who has the habit of relaying without verification everything he hears will inevitably pass on something that is not true, and thus be considered a liar, even if he did not intend to lie. This ḥadīth demands one to verify whatever one hears before passing it on to others (*Mirqāt al-mafātīḥ* 1:392).

﴿١١٣﴾ يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنُ

113. Every sin is forgiven for a martyr except debt (*Muslim*).

Both major and minor sins are forgiven through martyrdom. However, debts and rights owed to people must be forgiven by the people first before Allāh will forgive them. A narration in *Sunan Ibn Māja* does mention that "a person martyred in the ocean will have his debts forgiven too," but its chain is weak. While this ḥadīth relates to the one who defers repayment of a debt despite having the capability to do so, Allāh Most High will repay the debts of the one who intended to pay back his debts but was unable to due to a lack of means, as has been related from Abū Saʿīd al-Khudrī ﷺ (*Takmila Fatḥ al-Mulhim* 3:413).

﴿١١٤﴾ لُعِنَ عَبْدُ الدِّيْنَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ

114. Accursed is the slave of the *dīnār* and the *dirham* (*Bukhārī, Tirmidhī*).

This ḥadīth refers to those whose main aim in life is the accumulation of wealth that has led them to become heedless of the remembrance of Allāh and other religious obligations (*Mazād al-rāghibīn* 39).

﴿١١٥﴾ حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ

115. Hellfire is veiled with desires and Paradise is veiled with displeasures (*Bukhārī, Muslim, Tirmidhī*).

Imām Nawawī writes that Paradise cannot be gained except by undertaking hardships [like fulfilling the obligations of Allāh and refraining from His prohibitions], and that Hellfire is earned by indulging in vain desires (*Mirqāt al-mafātīḥ* 9:11).

﴿١١٦﴾ يَهْرَمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَانِ، الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمْرِ

116. A son of Ādam becomes old but two things in him become young: greed for wealth and greed for more life (*Bukhārī, Muslim, Tirmidhī*).

[A] One's greed for wealth and more life increases as one becomes older.

﴿١١٧﴾ نِعْمَ الرَّجُلُ الْفَقِيْهُ فِي الدِّيْنِ إِنِ احْتِيْجَ إِلَيْهِ نَفَعَ وَإِنِ اسْتُغْنِيَ عَنْهُ أَغْنَى نَفْسَهُ

117. What an excellent person the religious scholar is—when needed he is helpful and when not needed he enriches himself (*Razīn*).

[A] In other words, when the advice of the religious scholar is sought, he obliges; otherwise, he remains independent and self-reliant, enriching himself by engaging in study and worship.

﴿١١٨﴾ يَتْبَعُ الْمَيِّتَ ثَلٰثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقٰى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقٰى عَمَلُهُ

118. Three things follow a dead person, then two things return and

one remains with him: his family, wealth, and deeds go with him, then his family and wealth return [from his gravesite] and his deeds remain (*Bukhārī, Muslim, Tirmidhī*).

[A] The best investment a person can make in this world is good deeds for the Hereafter, for all else is in vain.

﴿١١٩﴾ كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيْثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَّأَنْتَ لَهُ بِهِ كَاذِبٌ

119. It is a heinous breach of trust that you tell your brother something that makes him believe you, when you are lying [to him] (*Abū Dāwūd*).

﴿١٢٠﴾ بِئْسَ الْعَبْدُ الْمُحْتَكِرُ إِنْ أَرْخَصَ اللهُ الْأَسْعَارَ حَزِنَ وَإِنْ أَغْلَاهَا فَرِحَ

120. What an evil person is he who stores merchandise and, if Allāh causes the prices to fall, is grieved and, if He causes them to increase, is pleased (Bayhaqī, *Shuʿab al-īmān*).

This ḥadīth refers to a person who hoards food rations at times of need, waiting for their demand to increase and then selling them at a higher price (*Mazād al-rāghibīn* 41).

نَوْعٌ آخَرُ مِنَ الْجُمْلَةِ الْفِعْلِيَّةِ (وَهُوَ مَا كَانَ فِيْ أَوَّلِ الْفِعْلِ لَا النَّافِيَةُ)

Another Form of Verbal Sentences: Those Beginning With the Negating *Lā* Particle

﴿١٢١﴾ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ

121. A talebearer will not enter Paradise (*Bukhārī, Muslim*).

Although the word *qattāt* has been used synonymously with *nammām*, some have said a *qattāt* is a person who listens in on people's conversations [without their knowledge] and afterward spreads the information to others, whereas a *nammām* is one who spreads information after being present in the discussion [i.e., while the people discussing are

aware of his or her presence]. And a *fattāsh* is a person who spreads information after poking around for it and inquiring others about it (*Majmaʿ biḥār al-anwār* 4:209).

Many ḥadīths (for instance, 122 and 124) contain the words "will not enter Paradise" for believers who commit certain misdeeds. These ḥadīths have been understood by the overwhelming majority of scholars to mean that such a believer will not immediately be entered in Paradise, but will be cleansed of his sins in Hellfire first and then entered, by the mercy of Allāh, into Paradise (*Mirqāt al-mafātīḥ* 8:659).

﴿١٢٢﴾ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

122. One who breaks ties of kinship will not enter Paradise (*Bukhārī, Muslim*).

﴿١٢٣﴾ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَّاحِدٍ مَّرَّتَيْنِ

123. A believer is not bitten from the same hole twice (*Bukhārī, Muslim*).

A true believer must always act intelligently so that he is not deceived twice, especially from the same source, in matters related to this world and the Hereafter (*Mirqāt al-mafātīḥ* 8:784, *Mazād al-rāghibīn* 42). This ḥadīth warns against heedlessness in one's affairs and that a person should not allow himself to be deceived, either due to his forbearance or otherwise (*Fatḥ al-Bārī* 3:2685).

﴿١٢٤﴾ لَا يَدْخُلُ الْجَنَّةَ مَن لَّا يَأْمَنُ جَارُهُ بَوَائِقَهُ

124. A person will not enter Paradise from whose mischief his neighbors are not safe (*Muslim*).

﴿١٢٥﴾ لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِيَ بِالْحَرَامِ

125. The body nourished with unlawful means will not enter Paradise (Bayhaqī, *Shuʿab al-īmān*).

[A] This includes when the food and drink are acquired through unlawful means (usury, theft, etc.) and when they are considered unlawful for consumption in themselves (i.e., their ingredients).

﴿١٢٦﴾ لَا يُؤْمِنُ أَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِّمَا جِئْتُ بِهٖ

126. None of you is a [perfect] believer until his desires are in conformance with what I have come with (Abū 'l-Qāsim Ismāʿīl ibn al-Faḍl, *Kitāb al-Ḥujja fī ittibāʿ al-maḥajja*).

For a person to be a complete believer, his ambitions, desires, and goals must all be in accordance with what is pleasing to Allāh and His Messenger ﷺ. Their desires and judgments must supersede his own desires and opinions (*Mirqāt al-mafātīḥ* 1:412) [A] The way to reach this state is by subduing one's lower self (*nafs*) from acting on impulses that are in violation of Islamic law and to patiently persevere in fulfilling the commands of Allāh and His Messenger ﷺ.

﴿١٢٧﴾ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُّرَوِّعَ مُسْلِمًا

127. It is not lawful for a Muslim to frighten another Muslim (*Abū Dāwūd*).

[A] Part of trusting another Muslim is that one should not fear being frightened by him.

﴿١٢٨﴾ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيْهِ صُوْرَةٌ وَّلَا كَلْبٌ

128. Angels do not enter a house in which there is a picture or a dog (*Bukhārī, Muslim*).

"Picture" refers to all animate drawings, forms, pictures, and photos, whether they cast a shadow or not, unless they are in a degraded position (i.e., a picture on a floor covering that is trodden upon). The occupants of such a dwelling are deprived of the presence of angels and their prayers and their seeking forgiveness for them. Angels do not enter places containing animate pictures because animate forms are often taken for worship. The Messenger of Allāh ﷺ said, "Those who make [draw, print, or publish animate] pictures will be punished on the Day of Judgment and it will be said to them, 'Bring to life what you have created'" (*Bukhārī, Muslim*). "Angels" here refer to guardian angels (*ḥafaẓa*) and angels of mercy, and not the Angel of Death, who calls upon people at their appointed time wherever they are.

The reason for angels not entering where dogs are present is because dogs are considered to be filthy. Also, some dogs have been referred to as devils in the ḥadīths (*Mirqāt*

al-mafātīḥ 8:265–266, *Mazād al-rāghibīn* 43). [A] Inanimate pictures, like that of scenery, buildings, or products are not included in the prohibition.

﴿١٢٩﴾ لَا يُؤْمِنُ أَحَدُكُمْ حَتّٰى أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَّالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِيْنَ

129. None among you is a [perfect] believer until I become more beloved to him than his father, his children, and all people (*Bukhārī, Muslim*).

The word "love" in this ḥadīth does not refer to the natural love (*al-ḥubb al-ṭabīʿī*) one feels for someone, since such love is beyond one's control. This refers to a logical love (*al-ḥubb al-ʿaqlī*), which demands that a person give priority to what the intellect gives preference to, even if it goes against his personal desires. This is similar to the love of a sick person for medicine, who only consumes it due to his knowledge of its benefits, despite his natural dislike for it. Hence, love for Allāh's Messenger ﷺ demands that a person fulfill his commands, despite natural inclinations not to, knowing that true benefit and salvation will come from following those commands. Love here could also refer to the love of belief (*al-ḥubb al-īmānī*) that develops because of awe and respect for Allāh's Messenger ﷺ and his bounties and mercy upon the believers. Hence, one gives preference to the desires of the beloved [Messenger ﷺ] over the desires of one's family and self, especially when the Messenger ﷺ has been characterized with all possible elements of love—knowledge, inward and outward beauty, sublime character, and abundant generosity (*Mirqāt al-mafātīḥ* 1:145).

﴿١٣٠﴾ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَّهْجُرَ أَخَاهُ فَوْقَ ثَلٰثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلٰثٍ فَمَاتَ دَخَلَ النَّارَ

130. It is not lawful for a Muslim to sever relationships with his brother for more than three days. Whoever does sever relationships for more than three days and then dies will enter Hellfire (*Abū Dāwūd*).

"And dies," i.e., without repentance and "will go to Hellfire," Tūrpushtī explains, means that he becomes deserving of a place in Hellfire, although the final decision is in the hands of Allāh (*Mirqāt al-mafātīḥ* 8:768). If one severs ties for religious reasons—for instance, with an innovator or transgressor [attempting to admonish them or to safeguard against their evil]—it will not be prohibited. The Messenger ﷺ severed ties with

Kaʿb ibn Mālik and two other Companions for fifty days following the expedition of Tabūk (*Bukhārī*) (*Mazād al-rāghibīn* 43).

﴿١٣١﴾ لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ

131. Mercy is not taken away except from a wretched person (*Abū Dāwūd, Aḥmad*).

This indicates that mercy is a bounty from Allāh. When a person is merciful to himself and others, Allāh is merciful to him. The Prophet ﷺ said, "Allāh is merciful upon those who are merciful to others. Have mercy upon those on earth and the One in the Heavens will have Mercy upon you" (*Abū Dāwūd, Tirmidhī*) (*Mirqāt al-mafātīḥ* 8:704).

﴿١٣٢﴾ أَلَا لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطِيْبِ نَفْسٍ مِّنْهُ

132. Verily another person's belongings are unlawful [to take] except with his heart's content (Bayhaqī, *Shuʿab al-īmān, Dāraquṭnī*).

[A] For instance, even if one were to acquire someone's property through their apparent consent, but the consent was acquired through coercion, force, intimidation, or pressure, it would be without their heart's consent, hence unlawful.

﴿١٣٣﴾ لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيْهَا كَلْبٌ وَّلَا جَرَسٌ

133. The angels do not accompany a group in which there is a dog or bell (*Muslim, Abū Dāwūd*).

Guard or hunter "dogs" are exempt from this warning. Regarding "bells," a ḥadīth states, "Bells are the flutes of Satan" (ḥadīth 13 above). Another states, "With every bell, there is a satan." Bells are said to make one heedless of the remembrance of Allāh. The use of bells is prohibitively disliked (*makrūh*) for entertainment purposes, but permissible for certain valid functions like signaling the end of a class (*Takmila Fatḥ al-Mulhim* 4:179). See also ḥadīth 128.

صِيَغُ الأَمْرِ وَالنَّهْيِ

Imperative and Prohibitive Sentences

﴿١٣٤﴾ بَلِّغُوْا عَنِّيْ وَلَوْ آيَةً

134. Convey from me, even if only a verse (*Bukhārī*).

The meaning of "verse" is general here, in that it encompasses portions of the Qur'ān, ḥadīths, and all other beneficial knowledge received from the Messenger of Allāh ﷺ (*Mirqāt al-mafātīḥ* 1:446).

﴿١٣٥﴾ أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ

135. Treat people according to their individual statuses (*Abū Dāwūd*).

People should be honored according to their position on the scales of knowledge, piety, moral excellence, and nobility, and one should observe these individual values when dealing with them. For example, the Prophets of Allāh (upon them be peace) have superiority over all other persons, and the four rightly guided caliphs have superiority over the rest of the Umma. Allāh says, "And we raise some of them above others in rank" (Qur'ān 43:32). And, "Allāh will raise to high ranks those who believe among you and those who possess knowledge (Qur'ān 58:11)." Hence, people are of different ranks and positions in this world (*Mirqāt al-mafātīḥ* 8:723) [A] and must be treated accordingly. However, this does not grant one the license to degrade or humiliate any person.

﴿١٣٦﴾ اِشْفَعُوْا فَلْتُؤْجَرُوْا

136. Intercede so that you may be rewarded (*Bukhārī, Muslim*).

[A] "Interceding" for someone can be by putting in a good word for them or making a recommendation, thereby enabling them to derive some permissible benefit or position.

﴿١٣٧﴾ دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ

137. Leave that which puts you in doubt for that which does not (*Tirmidhī, Aḥmad, Mustadrak*).

Abandon practices or statements concerning which you have doubt—whether they are prohibited or *sunna* or reprehensible innovations—and restrict yourself to what is clearly lawful. Scrupulousness is that a believer base his actions on deep conviction in regard to his faith through insight and verification (*Mirqāt al-mafātīḥ* 6:24). Following the above statement, the Messenger of Allāh ﷺ said, "Truthfulness is a source of contentment and falsehood is a source of doubt" (see ḥadīth 86).

﴿١٣٨﴾ اتَّقِ اللهَ حَيْثُ مَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

138. Fear Allāh wherever you may be; follow up a bad deed with a good one, and it will erase it; and treat people with good character (*Tirmidhī, Aḥmad, Dārimī*).

"Fear Allāh" by fulfilling all of His commands and refraining from all He has prohibited. "Wherever you may be" means that the fear of Allāh should not just be expressed in front of others but internalized in such a way that one fears Him all the time, including when in isolation, prosperity, or adversity. "With a good one," i.e., repentance and other good deeds, for Allāh says, "Verily good deeds remove bad deeds" (Qur'ān 11:114) (*Mirqāt al-mafātīḥ* 8:810).

﴿١٣٩﴾ لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَّلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ

139. Do not befriend anyone but a believer, and let not anyone but a God-fearing person eat your food (*Abū Dāwūd, Tirmidhī*).

A believer's friendship should be with believers, better still with complete believers (*mu'min kāmil*), whose company can provide spiritual benefit and bring one closer to Allāh. It should not be with unbelievers or hypocrites. "Let not anyone but a God-fearing person eat your food," because feeding creates a feeling of love between a host and guest, and this type of feeling is best created with the pious.

Feeding here only relates to formal invitations and not to feeding the destitute and hungry in general—where a believer is not required to stop and investigate their piety [or religion] before feeding them. Allāh says, "And they feed, for the love of Allāh, the

indigent, the orphan, and the captive," (Qur'ān 76:8) from which it is clear that the captives in this context are unbelievers (*Mirqāt al-mafātīḥ* 8:750).

﴿١٤٠﴾ أَدِّ الأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ

140. Fulfill the trust of the one who entrusts you, and do not betray the one who betrays you (*Abū Dāwūd, Dārimī*).

A person should not repay an excess with another excess. It is superior to repay in kindness, as Allāh says, "Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and you was hatred become as he were your friend and intimate" (Qur'ān 41:34). This does not prohibit reclaiming one's possessions from the person who has usurped them, since that is reclaiming one's own rights and not an excess (*Mirqāt al-mafātīḥ* 6:138).

﴿١٤١﴾ قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ

141. Say, "I believe in Allāh," and then stand firm (*Muslim, Tirmidhī*).

Istiqāma, "standing firm," means fulfilling all obligations and abstaining from all prohibitions, in all external (*ẓāhir*) and internal (*bāṭin*) actions. One cannot stand firm with deviances in this regard. Once one proclaims faith in Allāh, it is obligatory to remain steadfast on all that one has been commanded to do. Allāh says, "Verily those who say, 'Our Lord is Allāh,' and remain firm (on the path), on them shall be no fear, nor shall they grieve" (Qur'ān 46:13). Fakhr al-Dīn al-Rāzī, the great Muslim theologian, says, "*Istiqāma* is an extremely difficult matter, since it encompasses (a) beliefs (i.e., that one have firm belief in all the tenets of faith)—that a person keep from likening to Allāh any of His creatures (*tashbīh*), or of negating any of His attributes (*taʿṭīl*); (b) actions—that a person abstain from substituting or altering [worships]; and (c) conduct—that a person refrain from exceeding the bounds (*ifrāṭ*) and falling short of them (*tafrīṭ*) [for instance, to refrain from boasting while at the same time not abasing oneself either]." Imām Ghazālī says, "*Istiqāma* on the straight path [in this world] is as difficult as crossing the bridge over Hellfire. Both paths are more delicate than hair and sharper than the sword" (*Mirqāt al-mafātīḥ* 1:162).

﴿١٤٢﴾ لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ وَلْيَؤُمَّكُمْ قُرَّائُكُمْ

142. The more virtuous from among you should make the call to prayer for you, and the fine reciters from among you should lead you in prayer (*Abū Dāwūd, Ibn Māja*).

This is a recommendation, not an obligation (*Mirqāt al-mafātīḥ* 3:196). [A] Prayer will be valid behind a transgressor, though in most cases strongly disliked.

﴿١٤٣﴾ لَا تَأْذَنُوْا لِمَنْ لَّمْ يَبْدَأْ بِالسَّلَامِ

143. Do not admit those who do not begin with *salām* (Bayhaqī, *Shuʿab al-īmān*).

[A] The importance of saying *salām* when entering a place (for instance, the home) and the undesirability of entering without saying are clear from this ḥadīth.

﴿١٤٤﴾ لَا تَنْتِفُوا الشَّيْبَ فَإِنَّهُ نُوْرُ الْمُسْلِمِ

144. Do not pluck out gray hair, for it is the light of a Muslim (*Abū Dāwūd, Aḥmad*).

As a person becomes older and his hair turns grey, he usually becomes more wary of committing sin and turns to performing good acts. His grave is therefore illuminated by his pious deeds, and ultimately, they become a source of light for him in the Hereafter (*Mirqāt al-mafātīḥ* 8:235).

﴿١٤٥﴾ اِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللهُ، وَازْهَدْ فِيْمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ

145. Exercise abstinence from the world and Allāh will love you, and abstain from what people have and they will love you (*Tirmidhī, Ibn Māja, Mustadrak*).

"Abstinence from the world" is reached by abandoning love for it, abstaining from that which is beyond one's basic needs, and fervently advancing toward the Hereafter. This increases one's worship of Allāh, and Allāh loves him because the person has abandoned the enemy of Allāh—the world.

"Abstaining from what people have" will cause them to love him too, simply because

he is not seen as a competitor or threat to them in the worldly gains they seek. They fear no harm from him in this regard.

Zuhd, or "abstinence," is the distancing of the soul from the world for the sake of the Hereafter, despite having the capability [to indulge], either out of fear for Hellfire, desire for Paradise, or disdain for turning toward anything but the Truthful One (*al-Ḥaq*). This state can only be developed after the heart becomes expanded with the light of certitude (*yaqīn*). It is stated that *zuhd* cannot be perceived from one who does not possess any wealth or honor to begin with. Once someone addressed the great ascetic and ḥadīth scholar ʿAbdullāh ibn al-Mubārak saying, "O *zāhid*." He replied, "The true *zāhid* is ʿUmar ibn ʿAbd al-ʿAzīz, who, when the world came to him in reluctant submission, abandoned it." This, however, is an example of the highest degree of *zuhd* (*Mirqāt al-mafātīḥ* 9:40–41).

﴿١٤٦﴾ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

146. Be in the world as though you were a stranger or a wayfarer (*Bukhārī*).

Imām Nawawī says, "Do not become attached to this world and take it up as a long-time residence. Instead, live in it as does a stranger or traveller in a foreign place." This is because the world is only a bridge that needs to be crossed, so a believer should occupy himself in worship and obedience and await departure from this world at every moment, keeping himself free of unnecessary burdens and liabilities (*Mirqāt al-mafātīḥ* 9:126).

﴿١٤٧﴾ أَعْطُوا الأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَّجِفَّ عَرَقُهُ

147. Pay the laborer his due before his sweat dries (*Ibn Māja*).

﴿١٤٨﴾ بَشِّرُوْا وَلَا تُنَفِّرُوْا، وَيَسِّرُوْا وَلَا تُعَسِّرُوْا

148. Give glad tidings [to the people] and do not frighten [them] away, and create ease and do not create difficulty (*Bukhārī, Muslim*).

Exhort people toward righteousness by making them aware of the great rewards promised by Allāh Most High. Do not deter and discourage them from worship and obedience by constant admonition, as this could create despondency of the mercy of

Allāh. However, admonition and warning are not to be completely given up, since they are a source of benefit, for Allāh says, "Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord" (Qur'ān 6:51).

"Create ease and do not make difficult" means do not force people to do more than is required of them. For instance, when collecting *zakāt* from them, do not attempt to take the best of their wealth [but take that of medium quality] (*Mirqāt al-mafātīḥ* 7:296). [A] A *muftī* should, for instance, issue his legal verdict (*fatwā*) upon the more lenient opinion in one's school of thought if no corruption or misuse is feared therefrom—for instance, offering the *fatwā* on shrimp being lawful based on a widespread opinion in the Ḥanafī school as opposed to the one which states it to be prohibitively disliked. However, this ḥadīth should not be misconstrued as sanctioning the abandonment of religious obligations just for the sake of ease.

﴿١٤٩﴾ لَا تَسُبُّوا الدِّيْكَ فَإِنَّهُ يُوْقِظُ لِلصَّلَاةِ

149. Do not curse the rooster because it wakes [people] for prayer (*Abū Dāwūd*).

ʿAllāma Damīrī, the renowned Muslim Zoologist of the eighth century AH, states in his *Ḥayāt al-ḥayawān* (Animal Life), "The most fascinating quality of the rooster is its precise awareness of the times of night … hence, it crows before and after the time of Fajr. Glorified is He who guided it thus." The scholar Ḥalīmī deduces from this ḥadīth that anything from which benefit is derived should not be cursed or degraded (*Mirqāt al-mafātīḥ* 7:726–727).

﴿١٥٠﴾ لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوْا فِي الدُّنْيَا

150. Do not own an estate and thus begin to desire the world (*Tirmidhī, Mustadrak*).

Ḍayʿa "estate" could refer to a business, farm, or orchard. Becoming absorbed in the running and administration of an estate could make one neglectful of his duties to Allāh and lead him to cherish the pleasures of the world more. Hence, this ḥadīth warns against occupations that make one heedless of his obligations to Allāh (*Mirqāt al-mafātīḥ* 9:33).

﴿١٥١﴾ خَالِفُوا الْمُشْرِكِيْنَ، أَوْفِرُوا اللِّحٰى، وَاحْفُوا الشَّوَارِبَ

151. Oppose the polytheists; lengthen the beard and clip the moustache (*Bukhārī, Muslim*).

Luḥā [sg. *liḥya*] is the hair which grows on the cheeks and chin, as Imām Suyūṭī, the great Shāfiʿī scholar, explains. The command in the ḥadīth is to let the beard grow and to not clip it short as one should do with the moustache (*Mirqāt al-mafātīḥ* 8:211).

A narration states that the Messenger ﷺ would clip from the sides and length of his beard (*Tirmidhī*). ʿAllāma Ṭībī explains that this does not in any way conflict with the ḥadīth of "lengthen the beard," since the prohibition is of cutting it in the way of the unbelievers (*aʿājim*, lit. non Arabs or Persians). He says, "Clipping away a small amount from the ends cannot be considered cutting (*qaṣṣ*)," and this is the explanation of all the commentators of *Al-Maṣābīḥ*. In *Sharḥ al-Sunna*, it states that the condition [for clipping the beard] is if it increases over a fistful [that it can be cut to fist length when it grows beyond a fistful].

Imām Ghazālī states in the *Iḥyāʾ*, "There is a difference of opinion regarding the length of the beard. It is said that if a person clips from that which is longer than a fistful, there is nothing reprehensible in that. This was the practice of ʿAbdullāh ibn ʿUmar ﷺ, a group of the Followers (*tābiʿīn*), and has been preferred by Shaʿbī and Ibn Sīrīn. Ḥasan al-Baṣrī and Qatāda and those who have followed them have disliked [cutting] it: "Leaving it in its state is more beloved to us due to the command of the Messenger ﷺ 'lengthen the beard.'" However, the more prevalent opinion is the first (*Mirqāt al-mafātīḥ* 8:223).

﴿١٥٢﴾ أَطْعِمُوا الْجَائِعَ، وَعُوْدُوا الْمَرِيْضَ، وَفُكُّوا الْعَانِيَ

152. Feed the hungry, visit the sick, and free slaves (*Bukhārī, Abū Dāwūd*).

﴿١٥٣﴾ لَا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ

153. A judge should not pass judgement between two people when he is angry (*Bukhārī, Muslim*).

Likewise, it is disliked for a judge to pass judgments in extremely hot or cold conditions, and when extremely hungry, thirsty, or ill, because it is difficult for a person to exercise the faculties of independent judgment and deep thought in these circum-

stances. However, the judgment in any case will nevertheless be legally valid (*Mirqāt al-mafātīḥ* 7:33).

﴿١٥٤﴾ إِيَّاكَ وَالتَّنَعُّمَ فَإِنَّ عِبَادَ اللهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ

154. Beware of living sumptuously, for the [true] servants of Allāh do not live sumptuously (*Aḥmad*).

Tanaʿʿum, "living sumptuously," has been explained as exerting every effort in acquiring an abundance of worldly goods and going to the extreme in fulfilling one's desires [in other words, living for the world]. This attribute is typical of the unbelievers, sinners, heedless, and ignorant ones, as Allāh says, "Leave them alone to eat and enjoy and let [false] hope distract them, for soon they will know" (Qur'ān 15:3) (*Mirqāt al-mafātīḥ* 9:116).

﴿١٥٥﴾ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوْا

155. Do not revile the dead, for they have passed on to what they have sent forth (*Bukhārī*).

One should not revile the dead unless their unbelief has been established through certainty, as with some of the enemies of the messengers (upon them be peace) (e.g., Pharaoh and Nimrod, who have been mentioned in the Qur'ān to have died on unbelief). However, the Messenger Muḥammad ﷺ said, "Of the excellence of one's Islam is that he leaves that which does not concern him (ḥadīth 60) (*Mirqāt al-mafātīḥ* 4:152). He ﷺ also said, "A believer is not an attacker nor a curser nor someone obscene or abusive" (*Tirmidhī*).

﴿١٥٦﴾ تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِيْ نَفْسِيْ بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِّنَ الْإِبِلِ فِيْ عُقُلِهَا

156. Preserve what you have memorized of the Qur'ān, because by Him in whose hand lies my life, it escapes [from the heart] faster than a camel does from its rope (*Bukhārī, Muslim*).

The Qur'ān is not the speech of a human but that of Allāh Most High, the Mighty and Eternal. It is a blessing of Allāh that it can be memorized; hence, it is to be valued dearly.

If it is not preserved by constant review and study then it is easily lost and more difficult to recapture than a runaway camel (*Mirqāt al-mafātīḥ* 4:688–689).

﴿١٥٧﴾ اِعْتَدِلُوْا فِي السُّجُوْدِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ

157. Be reposeful in prostration and do not rest your forearms on the ground as a dog does (*Bukhārī, Muslim*).

Ibn Ḥajar al-ʿAsqalānī, the great ḥadīth master and Shāfiʿī jurist, states that in the case of a lengthy prostration it would be permitted to rest the arms on the thighs (*Mirqāt al-mafātīḥ* 2:609). [A] This prohibition does not extend to women since they have been instructed to contract in prostration, which includes placing the arms on the ground. This is further supported by a version of this narration in *Ṣaḥīḥ Muslim*, which states that "the Messenger of Allāh ﷺ prohibited that a *man* spread his forearms like a beast"—hence, excluding women (see *Radd al-muḥtār* 1:432).

﴿١٥٨﴾ مُرُوْا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوْهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِيْنَ، وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ

158. Command your children to perform prayer when they are seven years of age, and beat them for neglecting it when they are ten, and [at that age] separate their beds [between the boys and girls] (*Abū Dāwūd, Tirmidhī*).

Prayer (*ṣalāt*), the most important obligation of Islam, should be inculcated into the lives of children by the age of ten, well before they reach puberty (*bulūgh*). This way they become accustomed to fulfilling the commands of Allāh from a young age. Also, due to the rise of sexual awareness at that age [or earlier if necessary], the sleeping areas of boys and girls are to be separated so that they also learn to abstain from the prohibitions of Allāh, avoid suspicious venues, and ensure correct social behavior (*Mirqāt al-mafātīḥ* 2:276).

"And beat them..." has been explained by Ibn ʿĀbidīn, the great Syrian jurist, as being with the hands and not with a rod, and that this should also not exceed three strikes (*Radd al-muḥtār* 1:235). [A] The purpose is discipline, so it is forbidden to inflict wounds or cause injury through such beating.

﴿١٥٩﴾ لَا تَجْلِسُوْا عَلَى الْقُبُوْرِ، وَلَا تُصَلُّوْا إِلَيْهَا

159. Do not sit on graves and do not pray facing them (*Muslim, Abū Dāwūd*).

It is severely disliked (*makrūh taḥrīmī*) to sit, sleep, step, or walk on a grave and to do by it anything not sanctioned by the Sunna (*Mirqāt al-mafātīḥ* 4:178).

[Regarding the words] "Do not pray facing them," if there is special place designated for prayer in a graveyard wherein there is no impurity or graves [e.g., an administrative or prayer building at the entrance of the graveyard or to the side], then prayer would be permitted therein (*Radd al-muḥtār* 1:440).

﴿١٦٠﴾ اتَّقُوا اللهَ فِيْ هٰذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوْهَا صَالِحَةً وَّاتْرُكُوْهَا صَالِحَةً

160. Fear Allāh regarding these mute animals [horses, camels, etc.]; mount them when they are sufficiently rested and alight from them before tiring them (*Abū Dāwūd, Aḥmad*).

See the next ḥadīth.

﴿١٦١﴾ لَا تَتَّخِذُوْا ظُهُوْرَ دَوَابِّكُمْ مَنَابِرَ

161. Do not treat the backs of your beasts as pulpits (*Abū Dāwūd, Ibn Ḥibbān*).

In other words, do not remain sitting on your mounts for long periods, gossiping, passing time, or doing something that could be done on the ground. Allow the animals to rest, and do not exhaust them beyond their limits (*Mirqāt al-mafātīḥ* 7:459).

﴿١٦٢﴾ لَا تَجْلِسْ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا

162. Do not sit between two people except with their permission (*Abū Dāwūd*).

They may be together due to close friendship or they may be engaged in a private discussion and an intrusion would inconvenience them (*Mirqāt al-mafātīḥ* 8:479).

﴿١٦٣﴾ لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيْكَ فَيَرْحَمَهُ اللهُ وَيَبْتَلِيَكَ

163. Do not express joy at your brother's calamity lest Allāh take pity on him and afflict you with calamity (*Tirmidhī*).

﴿١٦٤﴾ اِتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ

164. Fear the pleading prayer of a wronged one, for there is no veil between it and Allāh (*Bukhārī, Tirmidhī*).

"No veil between it and Allāh" means that the supplication is strong and will be promptly accepted by Allāh. "A wronged one" refers to the one who has been cheated, oppressed, or subjugated in some way by another.

﴿١٦٥﴾ لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ

165. A man should not be alone with a [marriageable] woman, and a woman should not travel except with the accompaniment of an unmarriageable kinsman (*Bukhārī, Muslim*).

"*Maḥram*" (for men) includes all those who are unmarriageable through blood relationship, like sister and aunt; through nursing (*raḍāʿa*), like one's wet nurse; and through intermarriage like mother- or grandmother-in-law.

After the Messenger of Allāh ﷺ made this statement, a Companion approached him and said, "I have just been recruited for such-and-such battle and my wife has departed for the pilgrimage." The Messenger ﷺ said, "Go and perform the pilgrimage with your wife." ʿAllāma Ṭībī explains that this indicates the preference [of his accompanying her and her not venturing alone] over his joining the battle where he could be substituted (*Mirqāt al-mafātīḥ* 5:387). [A] Another ḥadīth states, "No woman should travel the distance of a night and day except in the company of an unmarriageable kinsman (*maḥram*) (*Bukhārī, Muslim*). Scholars have calculated the distance beyond which a woman has to be accompanied by her unmarriageable kinsman or husband as being 48 miles (Ḥanafī) to 50 miles (Shāfiʿī).

﴿١٦٦﴾ لَا تَتَّخِذُوْا شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا

166. Do not use anything with a soul as a target *(Muslim, Ibn Māja)*.

For instance, it is prohibited to use live animals merely for target practice. Hunting them for their meat is permissible.

﴿١٦٧﴾ بَادِرُوْا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا

167. Make haste in giving voluntary charity, for calamities cannot pass by it *(Ṭabarānī, Razīn)*.

ʿAllāma Ṭībī explains that charity functions as a protective shield against calamities (*Mirqāt al-mafātīḥ* 4:390). Calamities are either blocked or repelled with one's acts of charity.

﴿١٦٨﴾ اِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَّمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ

168. Guard against the Hellfire, if even with half a date, and whoever does not possess that then with a good word *(Bukhārī, Muslim)*.

One should strive to safeguard himself against Hellfire [with any good deed], even if this be by donating half a date in charity. If one does not possess even that, then offering a needy person words of kindness, like a promise to assist later or a prayer for them, should be the least he does. "A good word" can also mean the recitation of various supplications and remembrances (*adhkār*) in general (*Mirqāt al-mafātīḥ* 10:134).

﴿١٦٩﴾ جَاهِدُوا الْمُشْرِكِيْنَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ

169. Fight the polytheists with your wealth, life, and tongue *(Abū Dāwūd, Nasāʾī)*.

Fighting with the "tongue" has been explained as inviting them to Allāh Most High, and revealing the falsehood, confusion, and discrepancies of their beliefs (*Mirqāt al-mafātīḥ* 7:375).

﴿١٧٠﴾ اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ، شَبَابَكَ قَبْلَ هَرَمِكَ، وَ صِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ

170. Take advantage of five conditions before five others: youth before old age, good health before illness, prosperity before poverty, free time before becoming occupied, and life before death (*Tirmidhī, Mustadrak*).

لَيْسَ النَّاقِصَةُ

The Irregular Verb *Laysa*

﴿١٧١﴾ لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

171. The powerful one is not he who overpowers somebody, but the powerful one is he who restrains himself when angry (*Bukhārī, Muslim*).

Through this narration, the Messenger of Allāh ﷺ draws attention away from the worldly to the spiritual. The one who is able to restrain himself is more powerful because he has been able to overcome his greatest enemy—his anger and lower self (*nafs*) (*Mirqāt al-mafātīḥ* 8:826), [A] after which it becomes easier to overcome all other enemies.

﴿١٧٢﴾ لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلٰى زَوْجِهَا أَوْ عَبْدًا عَلٰى سَيِّدِهِ

172. The one who turns a wife against her husband or turns a slave against his master is not of us (*Abū Dāwūd, Mustadrak*).

It is an extremely evil act to turn a wife against her husband in any way, whether by speaking ill of him or prompting her to seek a divorce and separate from him. "Is not of us" means his character is un-Islamic or he is not a true believer. The same explanation applies to the following narration and all other ḥadīths in this collection that contain the words "is not of us."

﴿١٧٣﴾ لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا، وَيَأْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ

173. One who does not have mercy on our young or respect for our old and does not enjoin the good and forbid the wrong is not of us (*Abū Dāwūd, Tirmidhī*).

﴿١٧٤﴾ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا بِاللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيِّ

174. A believer is not he who maligns, curses, or is obscene or vulgar (*Tirmidhī*).

﴿١٧٥﴾ لَيْسَ الْغِنٰى عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ

175. Richness does not come from an abundance of wealth; [true] richness is the richness of the heart (*Bukhārī, Muslim*).

This is because a person with richness of heart is free from excessive desire for worldly goods and is focused on the Hereafter. He is content with what his Provider has bestowed upon him. Conversely, one whose heart is driven by the lust for worldly possessions is in reality a pauper, even though he possesses much, because his longing for material wealth forces him to continue desiring more. A poet says:

Venerable of heart is one who holds fast to contentment (*qanāʿa*)
And does not expose to creation his cover [his needs]
(*Mirqāt al-mafātīḥ* 9:23).

﴿١٧٦﴾ لَيْسَ الْمُؤْمِنُ بِالَّذِيْ يَشْبَعُ وَجَارُهُ جَائِعٌ إِلٰى جَنْبِهِ

176. A true believer is not he who eats to his fill while his neighbor goes hungry at his side (Bayhaqī, *Shuʿab al-īmān*).

[A] Part of being a good believer is that one inquire as to his neighbor's needs and attempt to fulfill them.

﴿١٧٧﴾ لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلٰكِنَّ الْوَاصِلَ الَّذِيْ إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا

177. The [true] maintainer of kinship is not one who merely reciprocates. The [true] maintainer is the one who reconciles ties when they are severed (*Bukhārī, Tirmidhī*).

A person who maintains a good relationship with kin only if they do is not considered a true maintainer of ties, because he is only doing so out of reciprocity [hence, he will not gain the complete reward for it]. Allāh says, "Nor can goodness and evil be equal. Repel [evil] with what is better: then will he between whom and you was hatred become as if he were your friend and intimate" (Qur'ān 41:34) (*Mirqāt al-mafātīḥ* 8:659).

﴿١٧٨﴾ لَيْسَ الْكَذَّابُ الَّذِيْ يُصْلِحُ بَيْنَ النَّاسِ وَيَقُوْلُ خَيْرًا وَّيَنْمِيْ خَيْرًا

178. A liar is not he who settles disagreements between people and [as such] speaks well [of them to each other] and conveys good (*Bukhārī, Muslim*).

According to one explanation, this ḥadīth means leaving out the negative and mentioning only the positive aspects of one conflicting party to another in order to reconcile between them, and not actually fabricating or lying about anything. However, the stronger opinion is that it is actually permitted to make up and convey a few positive untruths like praises and desire for reconciliation to each conflicting party about the other, in order for the greater good of reconciliation. Imām Muslim relates that the narrator of the ḥadīth, Umm Kulthūm bint ʿUqba ibn Abī Muʿīt, said, "I have not heard the Messenger ﷺ grant concessions in the untruths people tell except in three cases: war, reconciling between people, and a husband's words to his wife and a wife's words to her husband" (*Mirqāt al-mafātīḥ* 8:795).

﴿١٧٩﴾ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ مِنَ الدُّعَاءِ

179. Nothing is more honored in the sight of Allāh than supplication (*Tirmidhī, Ibn Māja*).

This is because *duʿā'*, "supplication," is an expression of one's inability, feebleness, and need and a confession of the independence, might, power, and strength of Allāh (*Mirqāt al-mafātīḥ* 5:13). [A] During *duʿā'*, a person truly realizes his position of servitude and humbles himself to the Master Most High.

﴿١٨٠﴾ لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ

180. Hearing [about something] is not like seeing [it] (*Aḥmad, Mustadrak*).

After mentioning the above, Allāh's Messenger ﷺ gave the example of when Mūsā ؑ did not drop the Tablets when Allāh Most High informed him of his people engaging in idolatry, but dropped them in anger only when seeing them in that condition (*Mirqāt al-mafātīḥ* 9:732).

﴿١٨١﴾ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدَ وَشَقَّ الْجُيُوْبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ

181. She who beats her cheeks, rends her garments, and cries out as people did in pre-Islamic times is not of us (*Bukhārī, Muslim*).

Wailing over one's deceased is prohibited in Islam. However, feeling sadness in the heart and shedding tears as a natural reaction to the loss is, of course, not prohibited (*Mirqāt al-mafātīḥ* 4:207).

اَلشَّرْطُ وَالْجَزَاءُ

Conditional Sentences [Beginning With *Man*]

﴿١٨٢﴾ مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللهُ وَمَنْ تَكَبَّرَ وَضَعَهُ اللهُ

182. Whoever humbles himself for the sake of Allāh, Allāh raises him; and whoever is arrogant, Allāh degrades him (Bayhaqī, *Shuʿab al-īmān*).

ʿAllāma Ṭībī explains that the one who considers himself lower than his actual status and considers others to be superior is elevated by Allāh and also becomes elevated among people (*Mirqāt al-mafātīḥ* 8:844). [A] Pride and majesty belong to Allāh alone. The Messenger of Allāh ﷺ related that Allāh Most High says, "Pride and majesty is my upper garment and exaltedness is my lower garment. Whoever contends with me for them, I will enter him into the Hellfire" (*Muslim*).

The following ḥadīth clearly explains the difference between self-dignity and pride.

Abū Hurayra ﵁ relates, "A very handsome man came to the Messenger of Allāh ﷺ. He said, 'I like beauty and you can see what I have been given of it, and I do not prefer that anybody excel over me in this regard, even in the matter of a sandal strap. Is this pride?' The Messenger of Allāh ﷺ said, 'No. Pride is to reject truth and despise people'" (*Abū Dāwūd, Al-Adab al-mufrad*).

﴿١٨٣﴾ مَن لَّمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللهَ

183. He who is not grateful to people is not grateful to Allāh (*Abū Dāwūd, Tirmidhī, Aḥmad*).

Allāh makes some people a means of blessing for others and commands that in return the recipients of such blessings express their gratitude. If one disobeys this command by not showing gratitude to the person, then he has not shown gratitude to Allāh. Another explanation is that if a person cannot be grateful to people for their favors, despite them being ardently desirous of gratitude, then how will he be grateful to Allāh, who is above and free from the need of gratitude? (*Mazād al-rāghibīn* 55)

﴿١٨٤﴾ مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

184. For him who directs toward good is the same reward as the doer of it (*Muslim, Tirmidhī*).

"Directing" i.e., through speech, action, or written work. "Toward good" i.e., toward virtuous deeds or the knowledge that leads to such (*Mirqāt al-mafātīḥ* 1:463). [A] This is an easy and simple way of gaining the abundant rewards of Allāh and spreading goodness in the world.

﴿١٨٥﴾ مَن لَّمْ يَسْئَلِ اللهَ يَغْضَبْ عَلَيْهِ

185. Whoever does not ask Allāh, Allāh becomes angry with him (*Tirmidhī, Aḥmad*).

This refers to a person who fails to invoke Allāh, whether it is out of pride or disdain. Allāh says, "And your Lord says, 'Call on Me; I will answer your (prayer),' but those who are too arrogant to serve Me (i.e., ask Me) will surely enter Hell abased" (Qur'ān 40:60) (*Mazād al-rāghibīn* 55).

﴿١٨٦﴾ مَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا

186. He who plunders is not of us (*Abū Dāwūd, Ibn Māja*).

﴿١٨٧﴾ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا

187. Whoever raises a weapon against us is not of us (*Bukhārī, Muslim*).

This includes whether one raises a weapon at another Muslim in jest or to actually strike him, because neither is befitting the character of a true believer (*Mirqāt al-mafātīḥ* 7:80).

﴿١٨٨﴾ مَنْ صَمَتَ نَجَا

188. He who keeps silent saves himself (*Tirmidhī, Aḥmad*).

Imām Abū Ḥāmid al-Ghazālī writes, "The dangers of the tongue are great and the calamities many; for instance, erring, lying, tale bearing, backbiting, ostentation, hypocrisy, vulgarity, arguing, and discussing vice. Despite the dangers, the soul is inclined toward such calamities. One who falls into them can seldom keep his tongue harnessed, [therefore one should] only permit it to speak when necessary and prohibit it when necessary. Thus, there is danger in confronting these calamities, and there is safety in remaining silent, along with the opportunity one gets to gather one's thoughts, ponder, reflect, and worship" (*Mirqāt al-mafātīḥ* 8:572).

﴿١٨٩﴾ مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ

189. Whoever is deprived of gentleness is deprived of good (*Muslim, Abū Dāwūd, Ibn Māja*).

[A] One who lacks gentleness should strive to inculcate it within himself so as not to remain deprived of this virtue.

﴿١٩٠﴾ مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى السُّلْطَانَ افْتُتِنَ

190. He who lives in the desert becomes harsh, he who follows game

[hunting] becomes negligent, and he who goes to a ruler falls into trials (*Abū Dāwūd, Tirmidhī, Aḥmad*).

One living in isolated areas, whether it be a desert, forest, or the wilderness, generally remains ignorant of many aspects of life, religion, and social interaction, due to being away from people of knowledge. Thereby, harshness develops in his personality and character, and the softness of the heart and the desire to perform acts of piety and virtue are lost.

In hunting and tracking game, one usually becomes so engrossed in the pursuit that prayers and other worships are not only missed, but are intentionally neglected. It leads to heedlessness and can also lead to a decrease in mercy and compassion in the hunter. Hunting for food, however, is not being discouraged here since it is one of the necessities of life for many people.

With regard to going to a ruler, it is discouraged to approach one if there is no need to and if flattery is to be employed. If, however, the reason for approaching him is to advise him, command good, or prohibit from evil (in which case it would be a form of superior *jihād* and therefore preferable), or to request a permissible need from him, then it is allowed to visit him (*Mirqāt al-mafātīḥ* 7:279).

﴿١٩١﴾ مَنْ صَلَّى يُرَائِيْ فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِيْ فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِيْ فَقَدْ أَشْرَكَ

191. Whoever performs prayers with ostentation has empartnered others to Allāh; whoever fasts with ostentation has empartnered others to Allāh; and whoever gives in charity with ostentation has empartnered others to Allāh (*Aḥmad*).

The term *ashraka*, "has empartnered others to Allāh," refers to *shirk khafī*, or "hidden empartnering" (*Mirqāt al-mafātīḥ* 9:191). The Messenger of Allāh ﷺ said, "The hidden empartnering is that a person stands to pray and then increases or enhances his prayer due to observing another watching him" (*Ibn Māja*).

[A] Every act of worship should be performed solely for the pleasure of Allāh. Any deed done with ostentation will not be eligible for Allāh's reward, and on the Day of Resurrection such a person will be ordered to beseech those for whom he did the good deed.

﴿١٩٢﴾ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

192. Whoever emulates a group is from them (*Abū Dāwūd, Ṭabarānī*).

This ḥadīth includes the emulation of the unbelievers in clothing, as well as in other aspects, such as imitating those who transgress the limits of Allāh, e.g., actors, dancers, and singers. However, it also implies that if one emulates the people of righteousness and piety, one will be gathered with them in the Hereafter in regard to reward and punishment. ʿAllāma Ṭībī considers this ḥadīth to be general and applicable to emulation in appearance [dress], character, and specific signs of religion (*shiʿār*). Mullā ʿAlī al-Qārī says it refers to the latter only (*Mirqāt al-mafātīḥ* 8:155). [A] ʿAllāma Ṭībī's opinion has been preferred by many scholars because it better exemplifies the unique position of Islam in everything, especially when strong prohibitions are found in other ḥadīths regarding the emulation of other religions, such as in dress, like tying the turban without a hat, and in appearance, like the shortening of the beard (see ḥadīth 151).

﴿١٩٣﴾ مَنْ أَرَادَ الْحَجَّ فَلْيَعْجَلْ

193. Whoever intends to perform the pilgrimage should make haste in doing so (*Abū Dāwūd, Ibn Māja, Mustadrak*).

A person who has the means to make the pilgrimage should fulfill his obligation as soon as possible—as the benefits of the pilgrimage are great and there is no guarantee of one's living until the next *ḥajj* season. For a person to delay performing the pilgrimage once it has become obligatory is considered by many scholars, such as Imām Abū Yūsuf and the majority of Ḥanafī scholars, to be a sin. Other opinions in this regard include those of Imām Muḥammad al-Shaybānī and Imām Shāfiʿī. The former stated that a person would be sinning if he delayed its performance and then died without performing it, while the latter asserted that one would be sinning if he continued to delay despite fearing that he would not be able to perform it later (*Mirqāt al-mafātīḥ* 5:397).

﴿١٩٤﴾ مَنْ جَهَّزَ غَازِيًا فِيْ سَبِيْلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَّفَ غَازِيًا فِيْ أَهْلِهِ فَقَدْ غَزَا

194. Whoever equips a fighter in the path of Allāh has also taken part in the fighting, and whoever looks after a fighter's family when he is away has also taken part in the fighting (*Bukhārī, Muslim*).

﴿١٩٥﴾ مَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ

195. Whoever turns away from my Sunna is not from me (*Bukhārī, Muslim*).

To "turn away," includes doing so out of disdain or contempt, but not just out of laziness. People who show contempt or disdain for even a single practice of Allāh's Messenger ﷺ that has been rigorously authenticated and classified as being from his Sunna are among the people who have turned away from the Messenger's Sunna [and thus the Messenger ﷺ himself] (*Mirqāt al-mafātīḥ* 1:375).

﴿١٩٦﴾ مَنْ غَشَّنَا فَلَيْسَ مِنَّا

196. Whoever deceives us is not of us (*Muslim*).

﴿١٩٧﴾ مَنْ عَزّٰى ثُكْلٰى كُسِيَ بُرْدًا فِي الْجَنَّةِ

197. Whoever consoles a bereaved mother will be garbed in a special garment in Paradise (*Tirmidhī*).

﴿١٩٨﴾ مَنْ قَتَلَ مُعَاهِدًا لَّمْ يُرِحْ رَائِحَةَ الْجَنَّةِ

198. Whoever kills a person with whom there is a covenant will not smell the fragrance of Paradise (*Bukhārī*).

[A] For instance, a non-Muslim visiting or residing in a land governed by Islamic rule with whom there is an accord.

﴿١٩٩﴾ مَنْ بَنٰى مَسْجِدًا لِلّٰهِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ

199. Whoever constructs a mosque for Allāh, Allāh will construct for him a house in Paradise (*Bukhārī, Muslim*).

The condition for gaining reward by building a *masjid* is that it be done for the sake of Allāh, and not for one's own fame or personal gain. Another narration adds that "even if it be as the nest of a sand grouse" (*Aḥmad, Ibn Māja*). This means that even if the

contribution to the *masjid* is small [for instance, donating a small amount of money, time, bricks, or some fixtures], it will be rewarded with a house in Paradise (*Mirqāt al-mafātīḥ* 2:401).

﴿٢٠٠﴾ مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَّارٍ

200. Whoever is two-faced in the world will have two tongues of fire on the Day of Judgment (*Abū Dāwūd, Dārimī*).

To be two-faced is to act as a sympathizer toward each of two enemies and to speak ill of one to the other (*Mirqāt al-mafātīḥ* 8:591).

﴿٢٠١﴾ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرًا

201. Whoever sends a blessing (salutation) upon me, Allāh sends ten blessings upon him (*Muslim*).

The meaning of Allāh sending blessings upon a person is that He showers him with His mercy. However, a servant may receive, depending on the love, fervor, and devotion with which he or she made the salutation, much more than ten blessings. Another narration in *Sunan al-Nasā'ī* adds, "By it Allāh will [also] remove from the suppliant ten sins and raise his rank ten degrees [in Allāh's sight]" (*Mirqāt al-mafātīḥ* 3:10–11). The word *ṣalawāt*, "salutations," means more than sending blessings. Scholars explain that it also includes honoring and praising someone, making a good mention of them, elevating their status, and expressing love for them—all of which apply in the case of Allāh sending salutations on His Messenger (*Maʿārif al-ḥadīth* 5:354).

﴿٢٠٢﴾ مَنْ يُّرِدِ اللهُ بِهِ خَيْرًا يُّفَقِّهْهُ فِي الدِّيْنِ

202. For whomever Allāh intends good, He grants him deep understanding of religion (Islam) (*Bukhārī*).

An intimate understanding of religion does not only include the knowledge of Islamic law (which is what *fiqh* technically refers to), but includes the knowledge of the spiritual path (*ṭarīqa*) and the Divine Reality (*ḥaqīqa*). Dārimī relates that once Ḥasan [al-Baṣrī] exclaimed, "Have you ever seen a *faqīh* (jurist)? A *faqīh* is one who exercises abstinence

from the world (*zuhd*), is a seeker of the Hereafter, is insightful in the matters of his religion, and is regular in his worship to his Lord" (*Mirqāt al-mafātīḥ* 1:450).

﴿٢٠٣﴾ مَنْ صُنِعَ إِلَيْهِ مَعْرُوْفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ

203. Whoever receives a favor and says to the doer, "May Allāh grant you a good reward," has excelled in his appreciation (*Nasā'ī, Tirmidhī*).

This individual excels in his appreciation because he has confessed his inability to sufficiently praise or reward the giver of the favor and has entrusted it to Allāh to give him a more complete reward (*Mirqāt al-mafātīḥ* 6:213).

﴿٢٠٤﴾ مَن رَّأى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيٰى مَوْءُوْدَةً

204. Whoever notices [another's] fault and conceals it is like one who brings back to life a female child that was buried alive (*Abū Dāwūd, Tirmidhī, Ibn Ḥibbān*).

"[...] is like the one...," the similarity being that for some people, the embarrassment and shame they feel at having their secrets revealed or matters of confidence exposed is no less than death. Therefore, one who comes upon something of this and keeps it concealed (for instance, covering an exposed part of someone's body or concealing a defect) acts as if he were keeping the person alive (*Mirqāt al-mafātīḥ* 8:717). [A] It is not blameworthy, however, to inform people of a deceitful person, for instance, telling people not to give a certain "poor man" their charity (*ṣadaqa*) because he is a scam artist trying to take advantage of their generosity.

﴿٢٠٥﴾ مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللهُ عَوْرَتَهُ، وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ، وَمَنِ اعْتَذَرَ إِلَى اللهِ قَبِلَ اللهُ عُذْرَهُ

205. Whoever guards his tongue, Allāh will conceal his faults. Whoever restrains his anger, Allāh will withhold His punishment from him on the Day of Judgment. And whoever apologizes to Allāh [beseeching His forgiveness], Allāh will accept his apology (Bayhaqī, *Shuʿab al-īmān*).

According to ʿAllāma Ṭībī, "guards his tongue" refers to concealing the faults of others.

In lieu of this, Allāh will except his excuse and reward him for having overlooked the faults of others in this world (*Mirqāt al-mafātīḥ* 8:844). [A] As encouraged in this ḥadīth, one should be forbearing and forgiving of others' faults in the hope that Allāh be the same with one's own faults.

﴿٢٠٦﴾ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّن نَّارٍ

206. Whoever is asked about some [religious] matter of which he has knowledge, but withholds it, he will be bridled with fire on the Day of Judgment (*Abū Dāwūd, Ibn Māja*).

Ibn Ḥajar al-ʿAsqalānī states, "One should acquire sacred knowledge for benefiting and spreading to others. If one withholds it, then the primary objective of acquiring the knowledge is lost. His state is thus far from that of true scholars [who are always conveying their knowledge]," and he is punished with a bridle of fire in his mouth since that is from where he withheld disseminating the knowledge (*Mirqāt al-mafātīḥ* 1:481).

﴿٢٠٧﴾ وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ

207. Whoever advises his brother concerning a matter, knowing that correct guidance lies in another direction, has betrayed him (*Abū Dāwūd*).

[A] "Betrayed him," i.e., betrayed his brother's trust in advising him to adopt a path of misguidance instead of guidance. Giving advice in a way which causes one's brother to adopt the wrong path in any matter is not a characteristic suited for a believer. See ḥadīths 81 and 196.

﴿٢٠٨﴾ مَنْ تَحَلَّى بِمَا لَمْ يُعْطَ كَانَ كَلَابِسِ ثَوْبَيْ زُوْرٍ

208. One who adorns himself with something he was not given is like the one who puts on two garments of falsehood (*Abū Dāwūd, Tirmidhī*).

The garments signify two lies, because this statement was made to a woman who asked if she could falsely claim before a co-wife [in the case of a plural marriage] that her husband had satisfied her in some way [for instance, by giving her something] when he had not. Hence, one lie would be for her to say that he had given her something

and the other lie would be to insinuate that the husband possesses more love for her. This ḥadīth also refers to a person who adorns himself in the guise of an ascetic, saint, scholar, or the like, to deceive people (*Mirqāt al-mafātīḥ* 6:212).

﴿٢٠٩﴾ مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ أُمَّتِيْ فَلَهُ أَجْرُ مِائَةِ شَهِيْدٍ

209. For him who holds fast to my Sunna at the corruption of my Umma is the reward of a hundred martyrs (Bayhaqī, *Al-Zuhd*).

"Corruption" here refers to when an atmosphere of innovation, ignorance, or transgression becomes prevalent. Because this person's struggle and burden is in reviving the Sunna of Allāh's Messenger ﷺ, he has been likened to a martyr whose struggle lies on reviving the faith itself (*Mirqāt al-mafātīḥ* 1:422).

﴿٢١٠﴾ مَنْ شَهِدَ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ حَرَّمَ اللهُ عَلَيْهِ النَّارَ

210. Whoever bears witness that there is no deity except Allāh and Muḥammad is His Messenger, Allāh prohibits Hellfire on him (*Muslim*).

Testimony in there being "no deity except Allāh" entails that one believe and adhere to everything that has been revealed from Allāh, and testimony in "Muḥammad is His Messenger" entails accepting what has been established from him ﷺ. "Allāh prohibits Hellfire on him" means that he will not remain therein [forever] even if he is initially sent there to be purified of sins he committed in his life (*Mirqāt al-mafātīḥ* 1:200).

﴿٢١١﴾ مَنْ أُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلٰى مَنْ أَفْتَاهُ

211. Whoever is given a legal ruling (*fatwā*) without knowledge, then the sin is on the one who issued it (*Abū Dāwūd*).

A jurist, or *muftī,* sins if he issues a ruling without sufficient knowledge, but the questioner does not, because the responsibility of the uninformed questioner is only to ask the people of knowledge [as Allāh commands: "Ask the people of reminder if you do not know" (Qur'ān 16:43)]. Some have explained that the sin falls on the questioner too, since he placed an incompetent person in a position of juridical authority [for

instance, if he did not do enough to verify his scholarship] (*Mirqāt al-mafātīḥ* 1:503). See also part 2 ḥadīth 23.

﴿٢١٢﴾ مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ

212. Whoever honors a person responsible for reprehensible innovations has assisted in undermining Islam (Bayhaqī, *Shuʿab al-īmān*).

[A] By these words, one can easily sense the severity of the crime and sin of the innovator. See the next ḥadīth.

﴿٢١٣﴾ مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

213. Whoever innovates something reprehensible in this matter of ours that does not belong to it is rejected (*Bukhārī, Muslim*).

"In this matter," i.e., religion—Islam. Defining "innovation," Qāḍī ʿIyāḍ writes, "Whoever innovates an opinion in Islam that does not have any manifest (*ẓāhir*) or obscure (*khafī*) or clear or derived substantiation from the Qur'ān and Sunna, then it is rejected."

Islam was perfected as a religion, and anyone who attempts to bring into it an unsubstantiated idea has undertaken a disliked practice—disliked because of the implication that Islam is incomplete or defective, and hence has need for some innovation. As for the words "that does not belong to it," they indicate that innovating something that is in accordance with the Qur'ān and Sunna (i.e., "which belongs to it") cannot be considered reprehensible. Imām Shāfiʿī said, "Any innovation that violates the Qur'ān or Sunna or a statement [of the Companion—*athar*] or the consensus (*ijmāʿ*) [of Muslim scholars] is a deviance. And whatever good that has been innovated and does not contravene any of the above is not reprehensible" (*Mirqāt al-mafātīḥ* 1:366, 368).

Thus, according to Islamic law, *bidʿa* is any new way in worship that is done with the intention of attaining more reward, but not proven from the words or the actions—explicit or tacit—of the Messenger ﷺ or the four caliphs, Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī ﷺ, in spite of them having had the ability to do so (Shāṭabī, *Al-Iʿtiṣām*).

The Messenger of Allāh ﷺ strongly warned his Umma against innovating something into Islam saying, "When a people innovate something new into their religion, a *sunna* to that amount is lifted from them. Hence, holding fast to a *sunna* is superior to introducing a new innovation (*Aḥmad*). This is why extreme caution is required in the issue of *bidʿa*. When there is doubt about whether or not something is a reprehensible

innovation, it is superior to leave the action. Ibn ʿĀbidīn, the great Syrian jurist, writes, "When there is confusion between the ruling of something being a *sunna* or *bidʿa,* it is preferable that one abandon the [possible] *sunna* than enact the [possible] innovation" (*Radd al-muḥtār* 1:431).

New methods invented to fulfill human needs have nothing to do with *bidʿa,* because they are not introduced as an act of worship or with the intention of earning reward. Hence, they are permissible as long as they do not violate any command of the Sharīʿa.

It can also be understood from the above explanation of *bidʿa* that many things that were not needed in the time of Allāh's Messenger ﷺ, but were established later to achieve a religious objective, cannot be included in the realm of *bidʿa* (in the legal sense) either, [even though they may be considered *bidʿa* in the literal sense, i.e., "an innovation" or "something new." Many times the latter is intended when referencing a certain matter to be a good or bad *bidʿa,* since every action legally considered a *bidʿa* can only be reprehensible].

Some innovations that do not violate the Qur'ān or the Sunna include the establishment of *madrasas* with their organized curricula and classrooms and centers and institutions for spreading Islam (*daʿwa*). Also included among these commendable innovations is the codification of sciences like Arabic grammar, syntax, etymology, rhetoric, and literature to better understand and interpret the Qur'ān and ḥadīth; the study of philosophy [or other relevant subjects] to repudiate heretical groups; and the use of certain modern weapons for the defense of Muslims.

Examples of [legally] reprehensible innovation include [unnecessary] decoration of *masjids* or the custom of shaking hands after prayers. Mullā ʿAlī al-Qārī writes, "Some of our scholars [i.e., the Ḥanafī scholars] have explicitly mentioned that it [shaking hands after prayer] is disliked, and for this reason it is from among the reprehensible innovations (*Mirqāt al-mafātīḥ* 1:368, see also *Radd al-muḥtār* 5:244). [A] Conversely, one must also be cautious of ignorantly labeling something, which may be recommended or permissible, as a *bidʿa,* since that is also detrimental to the faith.

﴿٢١٤﴾ مَن يَّضْمَن لِّي مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ فَخِذَيْهِ أَضْمَن لَّهُ الْجَنَّةَ

214. Whoever guarantees for me [the correct use] of that which is between his jaws [tongue] and that which is between his thighs [private part], I guarantee for him Paradise (*Bukhārī*).

Therefore, if a believer guards himself against unworthy speech, consuming the unlawful,

and fornication [and all prelims and extensions to such], then he is guaranteed Paradise (*Mirqāt al-mafātīḥ* 8:559).

﴿٢١٥﴾ مَنْ أَحَبَّ لِلّٰهِ وَأَبْغَضَ لِلّٰهِ وَأَعْطٰى لِلّٰهِ وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْإِيْمَانَ

215. Whoever loves for the sake of Allāh and hates for the sake of Allāh and gives for the sake of Allāh and denies for the sake of Allāh has completed his faith (*Abū Dāwūd, Tirmidhī*).

In essence, a person must do everything for the sake of Allāh. The reason for the four things mentioned in the ḥadīth is that human desire and caprice play a big part in them. Hence, if a person is able to love, hate, give, and deny for the sake of Allāh, then he should be able to do so in other deeds too (*Mirqāt al-mafātīḥ* 1:197). [A] There is no doubt that the majority of our dealings and interactions in this world revolve around the acts of loving, hating, giving, and denying. Hence, if we can exercise control in these aspects and remain steadfast in our love and fear of Allāh, then we would have covered many aspects of our faith.

﴿٢١٦﴾ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظَلَّهُ اللهُ فِيْ ظِلِّهِ

216. Whoever defers the debt of a poverty-stricken person or remits his payment, Allāh will grant him room in His shade (*Muslim*).

One opinion assumes this phrase to be figurative only, in that a person will be saved from the heat and torments of that Day. Ṭībī has explained it more in the literal sense, saying that Allāh will give him a place in His shade [on the Day when there will be no shade except that of Allāh] (*Mirqāt al-mafātīḥ* 6:116).

﴿٢١٧﴾ مَنْ خَرَجَ فِيْ طَلَبِ الْعِلْمِ فَهُوَ فِيْ سَبِيْلِ اللهِ حَتّٰى يَرْجِعَ

217. Whoever leaves home to seek sacred knowledge is on the path of Allāh until he returns (*Tirmidhī, Dārimī*).

In leaving home for seeking sacred knowledge, one revives the religion, humiliates Satan, and places a burden on himself by engaging in the endeavor, just as a warrior does when in *jihād*—hence, the student is "on the path of Allāh until he returns" (*Mirqāt al-mafātīḥ* 1:479).

﴿٢١٨﴾ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُوْرَةٍ كُتِبَ مُنَافِقًا فِيْ كِتَابٍ لَّا يُمْحٰى وَلَا يُبَدَّلُ

218. Whoever misses the Friday prayer without any legitimate excuse will be recorded a hypocrite in a book that is never deleted nor changed (Shāfiʿī, *Musnad*).

The record is not erased unless a person repents for having committed the sin (*Mirqāt al-mafātīḥ* 3:470). [A] Warnings of this nature must not be misconstrued to be time-specific or only related to the Companions ﷺ or people of a particular period. Rather, they apply in all times. Aside from valid excuses, such as travel, severe weather conditions, or illness, being a student, a busy entrepreneur, or in any similar vocation does not constitute a valid excuse to miss any obligatory prayer, let alone the Friday prayer. See also ḥadīth 48.

﴿٢١٩﴾ مَنْ لَّمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ أَنْ يَّدَعَ طَعَامَهُ وَشَرَابَهُ

219. Whoever does not abandon false utterances and practicing upon it [while fasting], Allāh cares not that the person abandon his food and drink (*Bukhārī*).

"False utterances" here refers to all verbal sins, which include, but are not limited to, lying, giving false evidence, cursing, engulfing oaths, slandering, backbiting, and reviling. "False practices" refers to deceptive, immoral, and sinful practices. "Then Allāh cares not..." because the purpose of fasting is not simply to deprive oneself of nourishment, but rather to acquire purity and control of one's desires [the evil-inciting self, the unbridled soul which by its very nature directs its owner toward every wrong act]. If one's fast does not deter one from evil and shameful deeds, then it is deficient and not looked upon by Allāh with appreciation (*Mirqāt al-mafātīḥ* 4:491).

﴿٢٢٠﴾ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

220. Whoever intentionally lies about me should take his seat in Hellfire (*Bukhārī, Muslim*).

[A] A great deal of scrupulousness is required in attributing something to the Messenger ﷺ for the simple reason that whatever he says is from Allāh and comprises the religion of a Muslim. Hence, a person would inadvertently be attributing falsehood to Allāh if he related something from the Messenger ﷺ knowing it not to be from him.

Out of scrupulousness, Companions such as Ibn Masʿūd ﷺ would hesitate to say "the Messenger ﷺ said such-and-such" when relating a ḥadīth, and would rather attribute the statement to themselves.

﴿٢٢١﴾ مَنْ أَذَّنَ سَبْعَ سِنِيْنَ مُحْتَسِبًا كُتِبَ لَهُ بَرَاءَةٌ مِّنَ النَّارِ

221. Whoever gives the call to prayer for seven years seeking reward, immunity from Hellfire will be written for him (*Tirmidhī, Ibn Māja*).

[A] "Seven years" is mentioned to denote a plurality of years, because the number indicates an interval of time spanning across years.

﴿٢٢٢﴾ مَن مَّاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَىٰ شُعْبَةٍ مِّن نِّفَاقٍ

222. Whoever dies not having fought in *jihād* or having considered it in his heart, has died on a degree of hypocrisy (*Muslim*).

This narration refers to one who has never contemplated the issue of *jihād* in his mind or has contemplated it but resolved not to fulfill the responsibility if it ever arose. It is a "degree of hypocrisy" because it resembles the practice of the hypocrites during the time of the Messenger ﷺ of either trailing behind the Muslim army (*Mirqāt al-mafātīḥ* 7:377) [A] or departing with them, but deserting them at a critical moment in the battle in order to weaken them.

﴿٢٢٣﴾ مَن لَّبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللهُ ثَوْبَ مَذَلَّةٍ يَّوْمَ الْقِيَامَةِ

223. Whoever wears clothes of fame in the world, Allāh will dress him in clothes of humiliation on the Day of Judgment (*Abū Dāwūd, Ibn Māja, Aḥmad*).

This applies to any form of clothing worn to express a sense of pride or arrogance or to mislead others into believing one is a saint, scholar, jurist, or some other distinguished personality. However, one who humbles himself [in appearance and otherwise] will be honored on the Day of Judgment (*Mirqāt al-mafātīḥ* 8:154).

﴿٢٢٤﴾ مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللهُ النَّارَ

224. Whoever seeks sacred knowledge to vie with scholars, argue with fools, or capture public notice, Allāh will enter him into Hellfire (*Tirmidhī, Ibn Māja*).

[A] The reason for entry into Hellfire is his corrupt intention in acquiring such valuable knowledge and the pride, arrogance, futile debating, and argumentation that follows his attainment of this knowledge. And Allāh knows best.

﴿٢٢٥﴾ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

225. Whoever seeks that knowledge by which the pleasure of Allāh is sought [sacred knowledge] only to acquire some worldly gain, he will not smell the fragrance of Paradise on the Day of Judgment (*Abū Dāwūd, Ibn Māja, Aḥmad*).

It is related that Ḥasan al-Baṣrī (may Allāh be pleased with him) once saw a man performing some tricks atop a hill and said, "He is better than some of our colleagues (*aṣḥāb*), for he is earning the [possessions of this] world with [feats of] this world, whereas our colleagues acquire this world with religion."

While it is impermissible to do the work of the Hereafter for acquiring possessions of this world [such as teaching ḥadīth to win the hearts of men], it is not blameworthy, according to the scholars, to acquire this world [in a lawful way] to free oneself for the work of the Hereafter. "He will not smell…" has been considered an exaggeration for deterring one from following such a path and scholars have not taken it literally (*Mirqāt al-mafātīḥ* 1:483).

﴿٢٢٦﴾ مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ لَيْلَةً

226. Whoever visits a fortune-teller and asks him about something, his prayer will not be accepted for forty nights (*Muslim*).

This refers to one who believes in what he is told by a fortune-teller, as opposed to one who asks deridingly or with the intention to expose the fortune-teller. The general warning in this ḥadīth discourages visits to a fortune-teller or [psychic or palmist] for any reason (*Mirqāt al-mafātīḥ* 8:362), [A] unless it is for the sake of enjoining good or other virtuous reasons. "Prayer will not be accepted" means there will be no reward for it, although the obligation will be absolved.

﴿٢٢٧﴾ مَنِ اسْتَعَاذَ مِنْكُمْ بِاللهِ فَأَعِيْذُوْهُ، وَمَنْ سَأَلَ بِاللهِ فَأَعْطُوْهُ وَمَنْ دَعَاكُمْ فَأَجِيْبُوْهُ، وَمَنْ صَنَعَ إِلَيْكُم مَّعْرُوْفًا فَكَافِئُوْهُ، فَإِن لَّمْ تَجِدُوْا مَا تُكَافِئُوْهُ فَادْعُوْا لَهُ حَتّٰى تَرَوْا أَنْ قَدْ كَافَأْتُمُوْهُ

227. Whoever seeks refuge of you in the name of Allāh, grant it to him. Whoever asks of you in the name of Allāh, give to him. Whoever gives you an invitation, accept it. And whoever does you a good turn, repay him. If you are unable to find something by which to return the favor, supplicate for him until you think you have repaid him (*Abū Dāwūd, Nasā'ī, Aḥmad*).

If there are no juridical reasons for refusing an invitation [for instance, being served from predominantly unlawful wealth or some other unlawful activity taking place], then you should accept it. "Supplicate for him until you think you have repaid him" entails that one supplicate for the person over and over again until he feels he has repaid the person (*Mirqāt al-mafātīḥ* 4:430).

﴿٢٢٨﴾ مَن رَّأٰى مِنْكُم مُّنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِن لَّمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِن لَّمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ

228. He among you who sees a wrongdoing should rectify it with his hands; if he is unable to do this then by speech; and if he is unable to do [either] then with his heart, and that is the weakest degree of faith (*Muslim, Tirmidhī*).

One "who sees" refers to one who has clear insight into the lawful, unlawful, and differed

upon, etc. Rectifying with one's hands could be by destroying unlawful instruments, spilling an unlawful drink, or returning usurped property to its rightful owner. "By speech" refers to giving advice, admonishment, or mentioning the warnings and dangers of something. Furthermore, the act of "rectifying" becomes obligatory (*farḍ*) if the wrongdoing is of the unlawful (*ḥarām*) degree, and recommended (*mandūb*) if it is of the undesirable (*makrūh*) degree. Having said this, the above applies when there is no fear of creating a greater problem or prolonging one (see *Mirqāt al-mafātīḥ* 8:860).

﴿٢٢٩﴾ مَنْ أَفْطَرَ يَوْمًا مِّنْ رَّمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَّلَا مَرَضٍ لَّمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ

229. Whoever misses a fast of Ramaḍān without any valid excuse or illness, then even if he fasts for a whole lifetime it will not atone for the [missed] fast (*Tirmidhī, Abū Dāwūd*).

This refers to the reward and virtue of a fast of Ramaḍān being unattainable once it is lost. The obligation of the missed fast, however, will be absolved by fasting a day in its place (*Mirqāt al-mafātīḥ* 4:509).

﴿٢٣٠﴾ مَنْ أَطَاعَنِيْ فَقَدْ أَطَاعَ اللهَ وَمَنْ عَصَانِيْ فَقَدْ عَصَى اللهَ، وَمَن يُّطِعِ الْأَمِيْرَ فَقَدْ أَطَاعَنِيْ وَمَن يَّعْصِ الْأَمِيْرَ فَقَدْ عَصَانِيْ

230. He who obeys me obeys Allāh, and he who disobeys me disobeys Allāh. He who obeys the leader obeys me, and he who disobeys the leader disobeys me (*Bukhārī, Muslim*).

The Quraysh were not in the custom of listening to or obeying anyone but their own tribal leaders. Hence, the issuance of the above statement by the Messenger ﷺ: that obeying the appointed leader of the Muslims is part of obeying Allāh and His Messenger ﷺ (*Mirqāt al-mafātīḥ* 7:244).

﴿٢٣١﴾ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيْدُ أَدَاءَهَا أَدَّى اللهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيْدُ إِتْلَافَهَا أَتْلَفَهُ اللهُ عَلَيْهِ

231. Whoever acquires goods from people intending to repay them, Allāh will [help him] repay [them]; and whoever takes [them] with the thought of squandering them, then Allāh will destroy his property (*Bukhārī*).

"Allāh will [help him] repay" the loan in this world or will satisfy the creditor in the Hereafter on behalf of the debtor. "Allāh will destroy his property" and will not grant him blessing in his wealth (*Mirqāt al-mafātīḥ* 6:122).

﴿٢٣٢﴾ مَنْ فَطَّرَ صَائِمًا أَوْ جَهَّزَ غَازِيًا فَلَهُ مِثْلُ أَجْرِهِ

232. Whoever feeds a fasting person or equips a warrior in *jihād* receives the same reward as them (Bayhaqī, *Shuʿab al-īmān*).

﴿٢٣٣﴾ مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِيْنَ

233. Whoever takes any portion of land without right will be swallowed up in seven earths on the Day of Judgment (*Bukhārī*).

This indicates that the plain of Resurrection will consist of seven layers (*Mirqāt al-mafātīḥ* 6:156) and warns of the severity of the punishment for the one who takes the land of others without right.

﴿٢٣٤﴾ مَن رَّآنِيْ فِي الْمَنَامِ فَقَدْ رَآنِيْ فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِيْ

234. Whoever sees me in a dream has genuinely seen me, because Satan cannot take my form (*Bukhārī, Muslim*).

In another narration, the Messenger of Allāh ﷺ said, "Whoever sees me has indeed seen the truth" (*Bukhārī, Muslim*). This means it is a true dream from Allāh the Exalted, and not from the insinuations of Satan. Such a dream is [normally] a source of glad tidings for the one who sees it, and he may act in accordance with what he sees [unless he sees the Messenger ﷺ in an unfamiliar state, in which case it is still a true

dream, but he must now seek an interpretation from those qualified in the science of dream interpretation]. A person does not qualify as a Companion (*ṣaḥābī*) by seeing the Messenger ﷺ in his dream.

Imām Nawawī states that it is possible for more than one person to see the Messenger ﷺ in their dreams at the same time, and it is truly him that they are seeing. However, sometimes a person may see other peculiar details [or see the Messenger ﷺ in a form other than what has been related of him]. These things, which would require scholarly interpretation, would be considered the influences of one's personal thoughts, feelings, and sentiments—for instance, a person may see the Messenger ﷺ with a completely white beard [whereas he was related to have a full black beard with just a few white hairs in it, or he may see him in the appearance of some pious person known to the person] (*Mirqāt al-mafātīḥ* 8:378–381).

One of the reasons why Satan cannot come in the form of the Messenger ﷺ is so that the absolute truth remains the truth and falsehood remains clear and that there be no confusion between the two. The Messenger of Allāh ﷺ is a figure of complete guidance and truth, whereas Satan is in essence a figure of deception and falsehood. As such, they can never come together and mix in any way.

﴿٢٣٥﴾ مَنِ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

235. Whoever claims something not belonging to him is not of us, and let him take his seat in Hellfire (*Muslim*).

This severe warning applies when one "claims something not belonging to him" while knowing that it is not his (*Mirqāt al-mafātīḥ* 7:334). This does not apply if one is genuinely under the false impression that it belongs to him.

﴿٢٣٦﴾ مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

236. Whoever fasts the month of Ramaḍān with belief and seeking reward, his previous sins will be forgiven; and whoever spends the Night of *Qadr* [Power, Destiny] standing in prayer with faith and seeking reward, his previous sins will be forgiven (*Bukhārī, Muslim*).

"His previous sins," i.e., minor sins and possibly his major sins too (*Mirqāt al-mafātīḥ* 4:444).

﴿٢٣٧﴾ مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

237. Whoever spends Ramaḍān standing [in prayer] with faith and seeking reward, his previous sins will be forgiven (*Bukhārī, Muslim*).

The act of "standing" refers to performing the *Tarāwīḥ* prayer or circumambulating (*ṭawāf*) the Kaʿba if one is in Makka (*Mirqāt al-mafātīḥ* 4:444).

﴿٢٣٨﴾ مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسَاجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذّٰى مِمَّا يَتَأَذّٰى مِنْهُ الْإِنْسُ

238. Whoever eats from this foul smelling plant [onion plant] should not come near our mosques, because the angels are troubled by what humans are troubled by (*Bukhārī, Muslim*).

[A] Included in this prohibition are all other unpleasant odors, such as those emanating from the mouth of one who ate garlic, leek, or tobacco, or a foul stench emanating from one who has sweated profusely.

﴿٢٣٩﴾ مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّيْنٍ

239. Whoever is appointed a judge among the people has been slaughtered without a knife (*Abū Dāwūd, Tirmidhī, Ibn Māja*).

[A] Upon being appointed a judge, a person is usually confronted with two situations: to rule as honestly and justly as possible in conformance with the commands and laws of Allāh—and risk resentment and hate from people—or pass judgments in their favor by overlooking the laws of the Sharīʿa—and face the wrath of Allāh in this world and the next. This means that he is caught in a very delicate situation and has to decide which of these two situations is more beneficial [obviously the former, but temptations such as power and greed can often cloud judgment if not remedied from the heart]. For this reason, being "appointed a judge among the people" has been explained in such a grave

manner by the Messenger of Allāh ﷺ, because to be slaughtered without a knife (e.g., with a blunt instrument) is far more painful than being slaughtered with a knife.

﴿٢٤٠﴾ مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ أَشْرَكَ

240. Whoever swears an oath by other than Allāh has ascribed partners with Allāh (*Abū Dāwūd, Tirmidhī*).

Swearing by other than a name or attribute of Allāh is impermissible, whether it is done in the name of the Messenger ﷺ, the Kaʿba, the angels, life, spirit, etc. This type of swearing constitutes *shirk* since it is done in reverence to something or someone other than Allāh Most High (*Mirqāt al-mafātīḥ* 6:280, 593).

﴿٢٤١﴾ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

241. Whoever has faith in Allāh and the Last Day should be hospitable to his guest; whoever has faith in Allāh and the Last Day should not trouble his neighbor; and whoever has faith in Allāh and the Last Day should either speak what is good or remain silent (*Bukhārī, Muslim*).

In this ḥadīth, three virtuous acts are mentioned, each one after the statement "Whoever has faith in Allāh and the Last Day," because by these actions a person reaches perfection in faith. Hence, abandoning them would not constitute disbelief. Hospitality to a guest is fulfilled by cheerfulness, pleasant talk, and feeding them for three days—the first day [with complete preparation and organization] according to one's ability and capacity, and for the two remaining days, the guest should be fed with whatever is available [at home] without any added formality (*takalluf*), so as not to inconvenience the host or guest. Once three days have elapsed, hospitality is considered a voluntary charity—he [the host] can do it if he so wishes, otherwise it is not necessary (*Mirqāt al-mafātīḥ* 8:68). See also ḥadīth 124 and 188.

﴿٢٤٢﴾ مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ

242. If anyone performs the night (ʿIshā') prayer in congregation, it is as though he has spent half the night standing in prayer, and if anyone performs the morning (Fajr) prayer in congregation, it is as though he has spent the whole night in prayer (*Muslim*).

[A] Whoever has difficulty waking in the latter part of the night for *Tahajjud* (night vigil) prayer should at least perform the ʿIshā' and Fajr prayers in congregation.

﴿٢٤٣﴾ مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

243. Whoever's actions set him back, his ancestry will not hasten him forward (*Muslim, Abū Dāwūd*).

Allāh says, "Verily the most honored of you in the sight of Allāh is (he who is) the most righteous of you" (Qur'ān 49:13). When a person's deeds set him back from gaining proximity to Allāh, his lineage will not propel him forward (*Mirqāt al-mafātīḥ* 1:457).

﴿٢٤٤﴾ مَنْ سَأَلَ اللهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ

244. Whoever sincerely asks Allāh for martyrdom, Allāh will elevate him to the ranks of martyrs, even if he dies on his bed (*Muslim*).

[A] This ḥadīth further emphasizes the importance of having sincerity in all one's acts of worship to Allāh Most High. One receives a reward similar to that of one who died striving in the path of Allāh (martyr) just for desiring and supplicating for it with sincerity.

﴿٢٤٥﴾ مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ

245. Whoever has hair should groom it (*Abū Dāwūd*).

It is recommended for one to keep the hair of his head clean and groomed, especially if it is long. The Messenger of Allāh ﷺ would oil and comb his hair regularly (see Tirmidhī, *Al-Shamā'il al-Muḥammadiyya*).

﴿٢٤٦﴾ مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

246. He who performs the pilgrimage for Allāh without engaging in immodest talk or transgression will return [free from sin] as on the day his mother gave him birth (*Bukhārī, Muslim*).

﴿٢٤٧﴾ مَنِ احْتَبَسَ فَرَسًا فِيْ سَبِيْلِ اللهِ إِيْمَانًا بِاللهِ وَتَصْدِيْقًا بِوَعْدِهِ فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْثَهُ وَبَوْلَهُ فِيْ مِيْزَانِهِ يَوْمَ الْقِيَامَةِ

247. Whoever rears a horse for use in the path of Allāh with faith in Allāh and trust in His promise, then its food, drink, dung, and urine will all be in his scale on the Day of Judgment (*Bukhārī*).

[A] Allāh's rewarding the believers for their rearing a horse in preparation for war (physical *jihād*) is yet another example of Allāh's tremendous bounty for those who strive for Him, Glorified and Exalted is He.

نَوْعٌ آخَرُ مِنْهُ (أَيْ مِنَ الشَّرْطِ وَالْجَزَاءِ)

MORE CONDITIONAL SENTENCES [BEGINNING WITH *IDHĀ*]

﴿٢٤٨﴾ إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ

248. When your good deeds make you happy and your bad deeds make you sad, then you are a believer (*Aḥmad*).

The reason for these feelings is that a complete believer is able to distinguish between good and bad deeds, and believes in being recompensed for them in the Hereafter; as opposed to a disbeliever who is not able to make this distinction and is heedless of their consequences (*Mirqāt al-mafātīḥ* 1:213).

﴿٢٤٩﴾ إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

249. When leadership is handed to an incompetent person, then await the Final Hour (*Bukhārī*).

"Incompetent person" refers to one in whom the juridical conditions of leadership are not present, such as a child, coward, unlearned person, miser, transgressor, or woman [though some women may be physically capable to lead, they would have to abandon certain feminine qualities in order to take up such positions, along with the fact that the Messenger of Allāh ﷺ said, "A people who entrust their rule to a woman will not be successful" (*Bukhārī*)]. This is not confined to leadership of an Islamic caliphate, but also to positions of *imāma*, oration, judiciary, etc. [although a woman is permitted to be a judge in matters pertaining to women].

The reason for this statement is that a desert Arab approached the Messenger of Allāh ﷺ and asked him when the Final Hour would be. The Messenger ﷺ replied, "When trust is lost, then await the Final Hour." He then asked how trust will be lost, so the Messenger of Allāh ﷺ made the above statement. The reason it is a sign of the Final Hour is that such leadership leads to corruption, defective rule, breakdown of Islamic institutions, and weakness in the establishment of Islamic laws (*Mirqāt al-mafātīḥ* 9:334).

﴿٢٥٠﴾ إِذَا قَضَى اللهُ لِعَبْدٍ أَنْ يَمُوْتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً

250. When Allāh destines for a person to die at a particular place, He creates a need for him to be there (*Tirmidhī, Aḥmad*).

Therefore, a person travels to a place for a particular reason, unaware that it is his predestined place of death, and dies there. Allāh says, "Nor does anyone know in what land he is to die" (Qur'ān 31:34) (*Mirqāt al-mafātīḥ* 1:312).

﴿٢٥١﴾ إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَابْدَءُوْا بِمَيَامِنِكُمْ

251. When you dress and when you perform ablution, begin with your right side (*Abū Dāwūd, Aḥmad*).

[A] It is more meritorious to start all virtuous undertakings with the right side. See ḥadīths 257 and 258.

﴿٢٥٢﴾ إِذَا وُضِعَ الطَّعَامُ فَاخْلَعُوْا نِعَالَكُمْ فَإِنَّهُ أَرْوَحُ لِأَقْدَامِكُمْ

252. When food is placed, take off your footwear for it is more comfortable for your feet (*Dārimī, Mustadrak*).

[A] The noble practice of the Messenger of Allāh ﷺ was to sit on the floor and eat. Hence, the removal of footwear in this position was recommended in order to facilitate a more comfortable sitting position.

﴿٢٥٣﴾ إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُوْنَ الْآخِرِ حَتَّى تَخْتَلِطُوْا بِالنَّاسِ مِنْ أَجْلِ أَنْ يُّحْزِنَهُ

253. When there is a group of three, two of you should not converse in private, [thus] excluding the third, until you meet with others, as it may offend him (*Bukhārī, Muslim*).

Imām Nawawī says, "The same is the ruling if three or more converse to the exclusion of another, except with his consent—or unless there are others present so as not to create the feeling of exclusion. The prohibition applies both to the resident and the traveller" (*Mirqāt al-mafātīḥ* 8:699). [A] The above ruling also includes two or more people conversing in a language not understood by the one left out. However, if the latter consents to it, tacitly or otherwise, then it is not blameworthy for the other group members to carry on a conversation between themselves.

﴿٢٥٤﴾ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَائَهَا وَتَعَاهَدْ جِيْرَانَكَ

254. When you prepare some broth (soup), add more water and be thoughtful of your neighbors (*Muslim*).

[A] This ḥadīth indicates how the Prophet of Allāh ﷺ encouraged the believers to fulfill the rights of their neighbors by adding water to their broth or soup, thereby increasing the amount of food they prepare and sharing it with their neighbors. It is also an example of the righteousness that made Muslim society—and still can—a healthy and pleasant one to live in.

﴿٢٥٥﴾ إِذَا تَوَضَّأْتَ فَخَلِّلْ أَصَابِعَ يَدَيْكَ وَرِجْلَيْكَ

255. When you perform ablution, saturate your fingers and toes (*Tirmidhī, Ibn Māja*).

[A] *Khilāl*, "saturate," here means passing the fingers of both hands through each other,

as well as the small finger of the left hand between the toes, during ablution. This is encouraged to ensure that the hands and feet are thoroughly washed.

﴿٢٥٦﴾ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ

256. When you feel no shame, then do as you please (*Bukhārī*).

[A] This ḥadīth is not to be taken literally as if granting permission for one to do as he pleases. It is instead a warning that losing one's modesty will lead one to obey the base desires, which in turn will lead one to commit sinful and immoral acts. See also ḥadīth 6 above.

﴿٢٥٧﴾ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ

257. When one of you eats he should eat with his right hand, and when one of you drinks he should drink with his right hand (*Muslim*).

It is obligatory (*wājib*) to eat with the right hand because the Messenger of Allāh ﷺ strongly prohibited eating with the left hand (*Mirqāt al-mafātīḥ* 8:7) and said that Satan eats and drinks with his left hand (*Muslim*).

﴿٢٥٨﴾ إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنٰى وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنٰى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ

258. When one of you puts on his footwear, he should begin with the right, and when removing them, he should first remove the left. Let the right one be the first to be worn and last to be removed (*Bukhārī, Muslim*).

The command in this ḥadīth is not one of obligation but of recommendation (*istiḥbāb*) (*Mirqāt al-mafātīḥ* 8:201). It is preferred to start with the right in all actions related to purity, elegance, and nobleness—for instance, when wearing footwear or clothing, clipping or combing the hair, applying antimony (kohl, *surma*), brushing the teeth, exiting the lavatory, bathing, performing *wuḍū'* or dry ablution (*tayammum*), entering the *masjid*, handing out charity, or when receiving something from others. Conversely, it is recommended to begin from the left in all actions opposed to purity, elegance, and

nobleness, such as when removing footwear or clothing [i.e., by removing left leg of pant first], exiting the *masjid,* entering the lavatory, handling anything impure or unclean, and using the left hand to wash one's private parts (*istinjā'*) and to blow or rinse the nose (*Mazād al-rāghibīn,* from Nawawī's commentary on *Ṣaḥīḥ Muslim*).

﴿٢٥٩﴾ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَّجْلِسَ

259. When one of you enters the *masjid* he should perform two *rakʿas* of prayer prior to sitting down (*Bukhārī, Muslim*).

It is highly recommended (*mustaḥabb*), though not obligatory, to perform this prayer. It should be performed upon entry into the *masjid* before sitting down, unless it is during the undesirable times of prayer, in which case, it is reported from some of the predecessors, one should make some *dhikr* (remembrance) of Allāh instead. To obtain the reward of having performed these two *rakʿas,* it would also suffice that a person performs a *sunna* prayer or the present obligatory [or *qaḍā'* (make-up)] prayer upon entry into the *masjid* (*Mirqāt al-mafātīḥ* 2:410).

﴿٢٦٠﴾ إِذَا أَطَالَ أَحَدُكُمُ الْغَيْبَةَ فَلَا يَطْرُقْ أَهْلَهُ لَيْلًا

260. When one of you has been away from home for a long time, he should not return during the night to his wife (*Bukhārī, Muslim*).

This only applies when returning unexpectedly, because the wife may not have made the necessary preparations for his return. If she is informed in advance, then she can make herself presentable by cleaning and combing her hair, removing any unwanted hair, etc. (*Mirqāt al-mafātīḥ* 7:456).

﴿٢٦١﴾ إِذَا دَخَلْتُمْ عَلَى الْمَرِيْضِ فَنَفِّسُوْا لَهُ فِيْ أَجَلِهِ، فَإِنَّ ذٰلِكَ لَا يَرُدُّ شَيْئًا وَّيُطَيِّبُ بِنَفْسِهِ

261. When you go to visit the ill, express belief that he will live long, because [although] this will not avert anything, it will comfort him (*Tirmidhī, Ibn Māja*).

"Express belief that he will live long" by saying "no problem, you will be better" or "may

Allāh increase your life, cure you, and grant you well-being." "This will not avert anything" refers to destiny (*qadr*). Someone said to the caliph Hārūn al-Rashīd, when he was ill, "Be easy with yourself and cheer up, for being healthy does not preclude death, and illness does not preclude long life." Hārūn al-Rashīd exclaimed, "By Allāh, you have cheered me up and revived my spirit" (*Mirqāt al-mafātīḥ* 4:46).

اَلْبَابُ الثَّانِيْ

PART 2

ذِكْرُ بَعْضِ الْمُغَيَّبَاتِ الَّتِيْ أَخْبَرَ النَّبِيُّ بِهَا وَظَهَرَتْ بَعْدَ وَفَاتِهِ صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ

Some Unseen Events Which the Messenger ﷺ Prophesied and Which Occurred After His Demise

﴿١﴾ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ سَيِّدُ الصَّادِقِيْنَ: لَا يَزَالُ مِنْ أُمَّتِيْ أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذٰلِكَ

1. The leader of the truthful, the Prophet ﷺ said, "There will constantly be a group from my Umma holding fast to the matter of Allāh. They will not be harmed by those who abandon them, nor by those who oppose them. This will remain their condition until the decree of Allāh arrives" (*Bukhārī, Muslim*).

The "matter of Allāh" refers to matters of religion, including preservation of His Book, knowledge of the Sunna, deriving juridical rulings from them [for the issues that arise], fighting in His path [to protect the faith], acting in sincerity toward His creation, and, in general, preserving His every command. "Decree of Allāh" implies their death and departure from this world or, according to some commentators the Last Day (*Mirqāt al-mafātīḥ* 10:653). Regarding the actual identity of the "group," there are a number of opinions. Imām Aḥmad ibn Ḥanbal states, "If these are not scholars of ḥadīth then I do not know who they are." However, the more inclusive opinion is that the ḥadīth does not refer to any one group in particular, but, as Imām Nawawī states, a host of individuals from every religious activity and group—scholars of ḥadīth, commentators of the Qur'ān, teachers of sacred knowledge, fighters in the path of Allāh, worshippers, ascetics, etc. He states that all these individuals could exist throughout the world or a few from them in some parts of the world. It is also possible that only some remain in one part of the world until a time comes when none will remain, and it is then that "the decree of Allāh" [i.e., the Last Day] will come (*Fatḥ al-Bārī* 3:3271). [A] Such groups of people will always remain in this world in order to preserve the various teachings and practices of Islam until it is the will of Allāh. "But Allāh will complete His light, even though the unbelievers may detest (it)" (Qur'ān 61:8).

﴿٢﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَكُوْنُ فِيْ آخِرِ الزَّمَانِ دَجَّالُوْنَ كَذَّابُوْنَ يَأْتُوْنَكُمْ مِنَ الْأَحَادِيْثِ بِمَا لَمْ تَسْمَعُوْا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لَا يُضِلُّوْنَكُمْ وَلَا يَفْتِنُوْنَكُمْ

2. The Prophet ﷺ said, "At the end of time, there will be flagrant deluding liars who will convey to you narrations which neither you nor

your forefathers will have heard. Beware of them, lest they misguide you or involve you in mischief" (*Muslim*).

The term *dajjāl* in the literal sense [as intended in the ḥadīth] refers to a liar—one who conceals the truth with falsehood. It is also the Arabic name for the Antichrist (Al-Masīḥ al-Dajjāl). This ḥadīth refers to people who will bring forth fabricated narrations and rulings unheard of from the predecessors. They will engage in discussions on ambiguous aspects (*mutashābihāt*) of faith, whose knowledge Allāh has kept to Himself (see Qur'ān 3:7), and they will engage people in conversations regarding the [essence and] attributes of Allāh and other deeper issues of Islamic theology avoided by the pious predecessors (*Mirqāt al-mafātīḥ* 1:390).

﴿٣﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ، ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ، ثُمَّ يَجِيْئُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِيْنَهُ، وَيَمِيْنُهُ شَهَادَتَهُ

3. The Prophet ﷺ said, "The best of the people are my generation, then those who will succeed them, and then those who will succeed them. After them, a people will come who will give testimony before swearing an oath and will swear an oath before giving testimony" (*Bukhārī, Muslim*).

The three generations mentioned in the above ḥadīth refer to the Companions (*ṣaḥāba*), Followers (*tābiʿīn*), and the Followers of the Followers (*atbāʿ al-tābiʿīn*), respectively. "After them, a people will come" refers to people of subsequent generations who will have little regard for the laws of Allāh and who will readily deliver false testimonies or swear false oaths. Or they will be quick to swear oaths and give testimonies without even being summoned (*Mirqāt al-mafātīḥ* 7:335). [A] Such matters were taken very seriously by the people of the first three generations. They would, for example, abstain from swearing an oath unless absolutely necessary since oaths are taken on Allāh.

﴿٤﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَّا يَبْقَى أَحَدٌ إِلَّا آكِلُ الرِّبَا فَإِن لَّمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ

4. The Prophet ﷺ said, "Verily a time will come upon the people when only those consuming interest will remain. Those not [directly] involved

in consuming interest will surely experience its vapor" (*Abū Dāwūd, Ibn Māja*).

This ḥadīth speaks of the widespread prevalence of usury in later communities. So much so that the Messenger ﷺ said even those not dealing in it will "experience its vapor"—they will either witness its transaction [among friends or family], or will record it [in a vocation as a notary or accountant], or will eat from the food of one who consumes it, or accept gifts from such people. In other words, even if someone is not directly involved in any usurious activity, a time will come when he will be unable to protect himself from its effects (*Mirqāt al-mafātīḥ* 6:60).

﴿٥﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الدِّيْنَ بَدَأَ غَرِيْبًا وَّسَيَعُوْدُ كَمَا بَدَأَ، فَطُوْبٰى لِلْغُرَبَاءِ وَهُمُ الَّذِيْنَ يُصْلِحُوْنَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِيْ مِنْ سُنَّتِيْ

5. The Prophet ﷺ said, "Verily the religion (Islam) began in an estranged state and it will return to the state in which it began. So glad tidings for the estranged. They are those who will reform the corruption caused in my Sunna by people after me" (*Tirmidhī*).

[A] Islam starting "in an estranged state" means that it was initially seen as something peculiar and foreign to the people. The "estranged" are so because of their unawareness and indifference to the affairs of the world and for being alienated by others (due to their holding on to their religion at a time when others will not). This will take place toward the end of time when there will remain only a small number of the faithful. They will be treated as strangers, just as Muslims were during Islām's early days, for instance, the way in which the Messenger of Allāh ﷺ and his Companions were treated in Makka.

﴿٦﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَحْمِلُ هٰذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُوْلُهُ يَنْفُوْنَ عَنْهُ تَحْرِيْفَ الْغَالِيْنَ وَانْتِحَالَ الْمُبْطِلِيْنَ وَتَأْوِيْلَ الْجَاهِلِيْنَ

6. The Prophet ﷺ said, "This sacred knowledge will be borne by the reliable authorities of each successive generation, who will [preserve it and] remove from it the alterations of those guilty of exaggeration, the

plagiarism of the corrupt, and the false interpretations of the ignorant" (*Bayhaqī*, Khaṭīb al-Baghdādī, *Sharaf aṣḥab al-ḥadīth*).

[A] This ḥadīth makes clear that the religion of Allāh will be preserved until the Last Day, because Allāh will designate scholars from every generation to purify the sacred sciences from reprehensible innovations and deviant interpretations of the Qur'ān and Sunna introduced by people from a previous generation.

﴿٧﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ لَّا يَدْرِى الْقَاتِلُ فِيْمَ قَتَلَ، وَلَا الْمَقْتُوْلُ فِيْمَ قُتِلَ، فَقِيْلَ: كَيْفَ يَكُوْنُ ذٰلِكَ؟ قَالَ الْهَرْجُ، الْقَاتِلُ وَالْمَقْتُوْلُ فِي النَّارِ

7. The Prophet ﷺ said, "By Him in whose hand lies my life, the world will not terminate until a time comes upon people when neither the murderer will know why he killed, nor the murdered know why he was killed." The Prophet was asked, "How will this occur?" He replied, "There will be turmoil. The murderer and the murdered will [both] go to Hellfire" (*Muslim*).

"Both go to Hellfire"—the murderer for having killed and the murdered for his murderous intention. It will be a time of widespread trials and tribulations, and confusion, corruption, and turmoil will have entered all facets of life. The family of the murdered will be unaware of the motive behind his death (*Mirqāt al-mafātīḥ* 9:267). [A] A glimpse of this can be seen in many cities in the world, where people are unnecessarily killed in party-, tribe-, or gang-related violence.

﴿٨﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ، قَالُوْا: وَمَا الْهَرْجُ؟ قَالَ: الْقَتْلُ

8. The Prophet ﷺ said, "Time will become short, sacred knowledge will be withdrawn, temptations will emerge, extreme avarice will descend, and *harj* will prevail." They asked, "What is the meaning of *harj?*" He replied, "Massive discord and bloodshed" (*Bukhārī, Muslim*).

Time becoming "short" could allude to the Last Hour drawing close or time becoming deficient in blessings due to the spread of vice (*Mirqāt al-mafātīḥ* 9:266). In another narration, the Messenger ﷺ explained this by saying, "A year will pass by like a month, a month like a week, a week like a day, a day like an hour, and an hour like the burning of a piece of firewood" (*Tirmidhī*). See also ḥadīth 23 below.

﴿٩﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ وَيَقُوْلُ يٰلَيْتَنِيْ كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّيْنُ إِلَّا الْبَلَاءُ

9. The Prophet ﷺ said, "By Him in whose hand lies my life, the world will not terminate until a person passes by a grave and tosses and turns on it [restlessly], saying, "I wish I were in place of the occupant of this grave." This [action] will not amount to some sort of personal habit. It will be [the result of] tribulation" (*Bukhārī, Muslim*).

﴿١٠﴾ وَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يُوْشِكُ أَنْ يَّأْتِيَ عَلَى النَّاسِ زَمَانٌ لَّا يَبْقٰى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقٰى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ، مَسَاجِدُهُمْ عَامِرَةٌ وَّهِيَ خَرَابٌ مِّنَ الْهُدٰى، عُلَمَاؤُهُمْ شَرٌّ مَنْ تَحْتَ أَدِيْمِ السَّمَاءِ، مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيْهِمْ تَعُوْدُ

10. The Prophet ﷺ said, "Soon a time will come upon people when nothing of Islam will remain but its name and nothing of the Qur'ān will remain but its script. Their *masjids* will be in fine condition and full but will be empty of guidance. Their scholars will be the worst people beneath the sky: from them corruption will emerge and in them it will return" (Bayhaqī, *Shu'ab al-īmān*).

That "nothing of Islam will remain" refers to the salient and integral aspects of Islam, such as prayer, *zakāt*, and *ḥajj*, and that "nothing of the Qur'ān will remain" refers to how it will not be recited as a form of worship or as a means of seeking knowledge and inspiration, but simply as a form of customary reading or with an exaggerated

beautification of the recitation and script [for entertainment and trade]. "Their *masjids* will be in fine condition..." meaning the *masjids* will have lofty structures, engraved brickwork, exquisite chandeliers, and laid rugs. But they will be spiritually deprived in lieu of their hosting ignorant *imāms* and *mu'adhdhins*, who will be employed through unlawful wealth, and thus devoid of any true scholarship and guidance with which to lead the congregation.

In this ḥadīth, two evils are prophesied: the absence of qualified leadership and the presence of corrupt guides who, instead of guiding people aright, will lead them astray through their corrupt ideas and innovations. It has been stated, "The corruption of a scholar is the corruption of the world." The reason for this is that when the scholars become corrupt, they no longer enjoin good or forbid evil [and cease to publicly proclaim truth and denounce falsehood]. As a result, the masses and society as a whole become corrupt (*Mirqāt al-mafātīḥ* 1:532). [A] "And in them it will return" could very relevantly mean that the repercussions of the corruption they spread will come back upon them. For instance, some scholars prohibit the general public from following qualified scholarship and instead encourage direct recourse to the Qur'ān and Sunna. This eventually results in the scholars themselves being taken lightly and not trusted by their congregations.

Masjids will be used for social purposes (including backbiting and futile talk) rather than the performance of prayer, Qur'ān recitation, and the spreading of sound Islamic knowledge. Many scholars state the prophecy of this ḥadīth is evident today, especially in a number of countries in the West, where there is a scarcity of qualified *imāms* and scholars to guide the communities. Committees or personnel in charge of managing the financial and public affairs of the *masjid* do not place sufficient emphasis and importance when seeking qualified bearers of prophetic knowledge and in their place call on local academics and professionals of secular fields to teach the masses their religion. This is sadly the case in many parts of North America and other cities around the world. See also ḥadīth 23 below.

﴿١١﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَكُوْنُ فِيْ آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانُ الْعَلَانِيَةِ وَأَعْدَاءُ السَّرِيْرَةِ، فَقِيْلَ: يَا رَسُوْلَ اللهِ وَكَيْفَ يَكُوْنُ ذٰلِكَ؟ قَالَ: ذٰلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى بَعْضٍ وَّرَهْبَةِ بَعْضِهِم مِّنْ بَعْضٍ

11. The Prophet ﷺ said, "At the end of time there will be [groups of] people who will pose [to one another] their brotherhood in public but

will be enemies in secret." It was asked, "O Messenger of Allāh! How will that be?" He replied, "It will be because of [the self-interests] of some concerning others and the fear of some from others" (*Aḥmad*).

This means that love or hatred between certain groups of people will be based on underlying motives and not for the sake of Allāh. When somebody's service or assistance is required, they will express outward friendship and love for them, but their hearts will be devoid of the warmth of true affection and sincerity, and they will act with enmity toward others (*Mirqāt al-mafātīḥ* 9:191). See also ḥadīth 215 above.

﴿١٢﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَذْهَبُ الصَّالِحُوْنَ الْأَوَّلُ فَالْأَوَّلُ وَتَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيْرِ أَوِ التَّمَرِ لَا يُبَالِيْهِمُ اللهُ بَالَةً

12. The Prophet ﷺ said, "The pious will leave [this world] one after another and only the chaff will remain like the chaff of barley or dates. Allāh will not have the slightest concern for them" (*Bukhārī*).

Allāh will not look upon such people with mercy, because they abandoned the performance of good deeds and the striving for good conduct. Hence, they will become worthless in the sight of Allāh (*Mazād al-rāghibīn* 75), and they will be deprived of divine guidance and the outpouring of His noble assistance. Allāh says, "And He will befriend the righteous" (Qur'ān 7:196).

﴿١٣﴾ وَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَكُوْنَ أَسْعَدُ النَّاسِ بِالدُّنْيَا لُكَعَ ابْنَ لُكَعٍ

13. The Prophet ﷺ said, "The Final Hour will not transpire until the most successful person [in regard to the affairs] of the world will be a baseborn person, son of a baseborn" (*Tirmidhī*).

"Successful" here refers to one who is endowed with wealth, prosperity, high worldly position, or authority. The ḥadīth relates to illegitimate, bad-mannered people from lowly background and unknown ancestry who will amass huge amounts of wealth and be considered as fortunate people because of their worldly possessions and position (*Mirqāt al-mafātīḥ* 9:227). [A] This type of scenario is prevalent and easily observable today.

﴿١٤﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَأْتِيْ عَلَى النَّاسِ زَمَانٌ، الصَّابِرُ فِيْهِمْ عَلَى دِيْنِهِ كَالْقَابِضِ عَلَى الْجَمْرِ

14. The Prophet ﷺ said, "A time will come upon the people when a person among them practicing his Religion with perseverance will be like one clutching onto a cinder" (*Abū Dāwūd, Tirmidhī*).

These types of circumstances will come about because of widespread transgression and disobedience of Allāh, the general dwindling of faith from people's hearts, and their complete focus on accumulating the pleasures of this world. [A person's own family members will oppose him if he is steadfast in practicing Islam.] It is a time when one will have to exercise great patience and perseverance, just as if one had to walk with a burning piece of coal (*Mirqāt al-mafātīḥ* 9:231). [A] As is observed today, anyone wishing to follow the commandments of his Creator, illuminate his heart with piety, imbue himself with Islamic character, and have his appearance conform with the Sunna is confronted by difficulty and at times even abuse (e.g., a man attempting to grow a longer beard or a woman attempting to dress modestly and cover herself). Such a person will be considered backwards despite having exemplary character traits and a hospitable disposition. Many glad tidings have been mentioned for such people.

﴿١٥﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يُوْشِكُ الْأُمَمُ أَنْ تَدَاعٰى عَلَيْكُمْ كَمَا تَدَاعَى الْآكِلَةُ إِلٰى قَصْعَتِهَا، فَقَالَ قَائِلٌ: وَمِنْ قِلَّةٍ نَّحْنُ يَوْمَئِذٍ؟ قَالَ: بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ، وَّلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ، وَلَيَنْزَعَنَّ اللهُ مِنْ صُدُوْرِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ فِيْ قُلُوْبِكُمُ الْوَهْنَ، فَقَالَ قَائِلٌ: يَا رَسُوْلَ اللهِ مَا الْوَهْنُ؟ قَالَ: حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ

15. The Prophet ﷺ said, "Soon nations will summon each other to att tack you just as a group of diners usher each other toward their meal." Somebody asked, "Because we will be few in number at the time?" The Messenger ﷺ replied, "No, you will be numerous, but you will be foam [and rubbish] like that carried by a torrent. And Allāh will extract from

the hearts of your enemies [their] awe of you and place weakness into your hearts." The person asked, "What will this weakness be?" He replied, "Love of the world and dislike of death" (*Abū Dāwūd*, Bayhaqī, *Shuʿab al-īmān*).

In the ḥadīth, foam is likened to internal cowardice, a humiliated status, and the Muslims being divided and weak (*Mirqāt al-mafātīḥ* 9:232). [A] "Love of the world and the dislike of death" stems from a deep attachment to this world by people of later generations, as opposed to the condition of the Companions, the pious predecessors, and many generations of Muslims thereafter.

﴿١٦﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُوْمُ السَّاعَةُ حَتَّى يَخْرُجَ قَوْمٌ يَّأْكُلُوْنَ بِأَلْسِنَتِهِمْ كَمَا تَأْكُلُ الْبَقَرَةُ بِأَلْسِنَتِهَا

16. The Prophet ﷺ said, "The Final Hour will not transpire until people will emerge who will eat using their tongues as cows do" (*Aḥmad*).

Just as cows do not differentiate between dry and wet grass or sweet and bitter plants while eating, people will also be unconcerned about what they say while earning their living [for instance, the salesman who mixes lies with some truth to make a sale]. Furthermore, a cow primarily uses its tongue to feed itself, whereas other animals use their teeth to separate food and break it down before swallowing. In a similar manner, these people will use their tongues [by delivering eloquent proposals and speeches] as a medium of gaining their livelihood and acquiring possessions, without differentiating between what is lawful and unlawful (*Mirqāt al-mafātīḥ* 8:551). See the next ḥadīth.

﴿١٧﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ: يَأْتِيْ عَلَى النَّاسِ زَمَانٌ لَّا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الْحَلَالِ أَم مِّنَ الْحَرَام

17. The Prophet ﷺ said, "A time will come upon the people in which it will not concern a person whether what he acquires is from a lawful or an unlawful source" (*Bukhārī*).

﴿١٨﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَدَافَعَ أَهْلُ الْمَسْجِدِ لَا يَجِدُوْنَ إِمَامًا يُّصَلِّيْ بِهِمْ

18. The Prophet ﷺ said, "One of the signs of the Final Hour is that people in the mosque will prompt each other but they will not find any *imām* to lead them in prayer" (*Abū Dāwūd, Aḥmad*).

This will be owing to their ignorance of the legal rulings concerning *imāma*, or leading the congregational prayer. As a result, no one person will feel qualified to lead. It is blameworthy for a person to abstain from leading the congregational prayer [when prompted] if no other more qualified person is available [as this causes unnecessary delay and confusion] (*Mirqāt al-mafātīḥ* 3:200).

﴿١٩﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ أَشَدِّ أُمَّتِيْ لِيْ حُبًّا نَّاسٌ يَّكُوْنُوْنَ بَعْدِيْ يَوَدُّ أَحَدُهُمْ لَوْ رَآنِيْ بِأَهْلِهِ وَمَالِهِ

19. The Prophet ﷺ said, "From my Umma, the ones that love me most will be those who will come after me—each one of them will be prepared to sacrifice his family and possessions to see me" (*Muslim*).

There will be a group from among each generation that love the Messenger ﷺ in a way outlined in the ḥadīth (*Mirqāt al-mafātīḥ* 10:653).

﴿٢٠﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ سَيَكُوْنُ فِيْ آخِرِ هٰذِهِ الْأُمَّةِ قَوْمٌ لَّهُمْ مِثْلُ أَجْرِ أَوَّلِهِمْ، يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقَاتِلُوْنَ أَهْلَ الْفِتَنِ

20. The Prophet ﷺ said, "Among the latter people of this Umma there will be a group that will have reward similar to that of the first people. They will enjoin good, forbid evil, and fight against those who cause strife" (Bayhaqī, *Dalā'il al-nubuwwa*).

﴿٢١﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَّا يَنْفَعُ فِيْهِ إِلَّا الدِّيْنَارُ وَالدِّرْهَمُ

21. The Prophet ﷺ said, "A time will surely come upon the people when only *dīnārs* and *dirhams* will be of benefit" (*Aḥmad*).

ʿAllāma Ṭībī explains this ḥadīth: "[A time will come when] only earnings will benefit [and preserve] a person, because without it he may fall into the unlawful." Some scholars said, "Do trade and make a living, for you are in a time when, if one of you falls into some need, the first thing you will consume is your religion" (*Mirqāt al-mafātīḥ* 6:33). In former times, pious people encouraged the absence of wealth (*faqr*) and deemed it an asset, but nowadays lack of wealth is considered a shortcoming. [As the ḥadīth states,] everything will come to revolve around the possession of wealth. Those who possess it will be able to advance in all fields, including, in many cases, "religion" (for instance, constructing *masjids, madrasas,* religious institutions, schools, publishing houses, and employing *imāms* and teachers). Therefore, some of the predecessors preferred that scholars be wealthy in order to avoid being mistreated by the wealthy. Sufyān al-Thawrī said, "Wealth was once frowned upon [by the religious scholars] but now it has become a form of protection and defense for the Muslim. If it were not for this wealth, then these rulers [the Abbasids] would treat me like a towel and clean with it what they please" (*Mazād al-rāghibīn* 78).

﴿٢٢﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَّعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُوْنَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُّمِيْلَاتٌ مَّائِلَاتٌ، رُؤُوْسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيْحَهَا وَإِنَّ رِيْحَهَا لَتُوْجَدُ مِنْ مَّسِيْرَةِ كَذَا وَكَذَا

22. The Prophet ﷺ said, "There are two types of people who will enter the Hellfire, whom I have not yet seen: people who will have whips similar to ox-tails with which they will beat people, and women who will be dressed, yet nude. They will seduce men and will themselves be inclined toward them. Their heads will be like the swaying humps of Bactrian camels. They will neither enter Paradise nor smell its fragrance,

even though its fragrance can be smelled from such-and-such a distance" (*Muslim*).

Those in possession of such "whips" will beat people without right; they will torment and oppress them. The latter part refers to women who dress in clothing through which their physical forms are visible; or that they are clad in skimpy clothing and thus, semi-nude. It can also refer to those adorned with outer finery, [makeup,] and jewelry, but who are devoid of the clothing of *taqwā*, which is the fear of Allāh and modesty. They will lure men through their appearance and gait and will themselves be inclined to immorality and fulfillment of personal desires.

The ḥadīth compares them to the swaying humps of Bactrian camels either because they will tie pieces of cloth into their hair (which will resemble humps) or they will arrange their hair to appear attractive and draw attention. Some scholars have also explained this as walking with one's head up with a haughty demeanor, rather than lowering one's head in modesty. Mullā ʿAlī al-Qārī states that this type of hair style was found among women in Egypt during his time. The "distance" to which the fragrance of Paradise can be smelled was explained by the Messenger of Allāh ﷺ in an another ḥadīth as being "a distance of forty years" (*Bukhārī*) (*Mirqāt al-mafātīḥ* 7:83).

[A] "They will neither enter Paradise" means they will not immediately enter Paradise because of the sins they have committed, but will eventually enter because of their faith, if they are Muslim. No doubt, this ḥadīth cannot be more applicable than it is today. The Messenger of Allāh ﷺ explicitly states in this and in other similar ḥadīths that particular groups of people will not be found in his time (owing to the blessedness and purity of that generation), but will be found among those who would come later. This ḥadīth is thus just one of the many proofs confirming the truthfulness of the Messenger of Allāh ﷺ and his prophecies.

﴿٢٣﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلٰكِن يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتّٰى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوْسًا جُهَّالًا فَسُئِلُوْا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَأَضَلُّوْا

23. The Prophet ﷺ said, "Allāh will not seize sacred knowledge by extracting it from people, but will seize it by removing the scholars until, when there remains no learned person, people will appoint ignorant men as leaders. When questioned, they will pass rulings without

knowledge. Thus, they will be misguided and will misguide others" (*Bukhārī, Muslim*).

Here, "leaders" refers to such positions as caliph, judge, *muftī, imām,* or scholar (*Mirqāt al-mafātīḥ* 1:460). See also the next ḥadīth.

﴿٢٤﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَعَلَّمُوا الْعِلْمَ وَعَلِّمُوْهُ النَّاسَ، تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوْهَا النَّاسَ، تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوْهُ النَّاسَ، فَإِنِّي امْرُؤٌ مَّقْبُوْضٌ، وَّالْعِلْمُ سَيَنْقَبِضُ، وَيَظْهَرُ الْفِتَنُ حَتّٰى يَخْتَلِفَ اثْنَانِ فِيْ فَرِيْضَةٍ لَّا يَجِدَانِ أَحَدًا يَّفْصِلُ بَيْنَهُمَا

24. The Prophet ﷺ said, "Acquire sacred knowledge and teach it to others, learn the obligations of Religion and teach them to others, and learn the Qur'ān and teach it to others; for I am a mortal being and sacred knowledge will soon [too] be eradicated, and strife will occur to such an extent that two people will disagree over a religious obligation and will find nobody to decide between them" (*Dārimī, Mustadrak*).

The word *farā'iḍ,* translated above as "obligations of religion," could also refer to the knowledge of inheritance and the distribution of legacy (*irth*). The reason that they "will find nobody to decide between them" will either be that ignorance will prevail or that corruption and strife will be widespread (*Mirqāt al-mafātīḥ* 1:534).

﴿٢٥﴾ وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: اقْرَؤُوا الْقُرْآنَ بِلُحُوْنِ الْعَرَبِ وَأَصْوَاتِهَا، وَإِيَّاكُمْ وَلُحُوْنَ أَهْلِ الْعِشْقِ وَلُحُوْنَ أَهْلِ الْكِتَابَيْنِ، وَسَيَجِيْءُ بَعْدِيْ قَوْمٌ يُّرَجِّعُوْنَ بِالْقُرْآنِ تَرْجِيْعَ الْغِنَاءِ وَالنَّوْحِ لَا يُجَاوِزُ حَنَاجِرَهُمْ، مَفْتُوْنَةٌ قُلُوْبُهُمْ وَقُلُوْبُ الَّذِيْنَ يُعْجِبُهُمْ شَأْنُهُمْ

25. The Prophet ﷺ said, "Recite the Qur'ān with the modulation and tones of the Arabs, but refrain from the modulation of those who recite

love poetry and [the modulations] of the people of the two books [the Jews and Christians]. Some people will come after me who will recite the Qur'ān in a singing and wailing manner, but it will not go beyond their throats, and their hearts and the hearts of those who are charmed by their performance will be caught by temptations" (Bayhaqī, *Shuʿab al-īmān*).

It is required that one recite the Qur'ān without the unnecessary stretching of certain letters and words. It should be recited in a natural and simple way, like that of Arab [reciters, i.e., those who observe the rules of *tajwīd*], and without emulating the tones of non-Muslims, for instance, Christian hymns [or Hindi songs]. The phrase "it will not go beyond their throats" either means that their recitation will not be accepted by Allāh, or that the recitation will not strike a chord within the reciter himself, preventing him from attaining true guidance (*Mirqāt al-mafātīḥ* 4:706). "And their hearts and the hearts of those ... will be caught by temptation" due to their insincerity and ostentation and their seeking praise for their recitation, while their listeners will merely enjoy the sound and rhythm and will not take admonishment from the guidance and wisdom of the words (*Mazād al-rāghibīn* 80).

تَمَّ الْبَابُ الْأَوَّلُ وَيَلِيهِ الْبَابُ الثَّانِيْ بِحَمْدِ اللهِ وَحُسْنِ تَوْفِيْقِهِ

With all due praise to Allāh and by His divine guidance
making it possible, the first chapter [part 2] ends here.
Following, is the second chapter [part 3].

اَلْبَابُ الثَّالِثُ
PART 3

فِي الْوَاقِعَاتِ وَالْقِصَصِ وَفِيْهِ أَرْبَعُوْنَ قِصَّةً

Stories & Accounts
(40 Narrations)

﴿١﴾ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ، شَدِيْدُ سَوَادِ الشَّعْرِ، لَا يُرٰى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتّٰى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلٰى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلٰى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِيْ عَنِ الْإِسْلَامِ، قَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَن لَّا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ، وَتُقِيْمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيْلًا، قَالَ، صَدَقْتَ، فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِيْ عَنِ الْإِيْمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِيْ عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِن لَّمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِيْ عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِيْ عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِيْ: يَا عُمَرُ أَتَدْرِيْ مَنِ السَّائِلُ؟ قُلْتُ: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ

1. ʿUmar ibn al-Khaṭṭāb ﷺ narrates, "One day, while we were in the company of the Messenger of Allāh ﷺ, a person with very white clothing and jet black hair appeared before us. He bore no visible signs of travel and none of us recognized him. He sat down by the Prophet ﷺ resting his own knees against his and placing his palms on his thighs. He said, 'O Muḥammad, tell me about Islam.' The Messenger of Allāh ﷺ replied, 'Islam is that you testify that there is no deity except Allāh and that Muḥammad is Allāh's Messenger, that you establish *ṣalāt,* pay *zakāt,* fast during Ramaḍān, and make the pilgrimage to the House

[of Allāh] if you have the capacity to go.' He said, 'You have spoken the truth.' We were surprised at his questioning him and then confirming his statement. Then he asked, 'Now tell me about faith.' The Messenger of Allāh ﷺ replied, 'Faith means that you believe in Allāh, His angels, His books, His messengers, and the Last Day, and that you believe in destiny, both good and bad.' He again said, 'You have spoken the truth,' and then asked, 'Now tell me about Perfection.' The Messenger of Allāh ﷺ replied, 'It means that you should worship Allāh as though you see Him, and if you do not see Him He sees you.' He asked, 'Now tell me about the Final Hour.' The Messenger ﷺ replied, 'The one who has been questioned knows no more than the one who has questioned.' He said, 'Then tell me about its signs.' The Messenger ﷺ replied, '[One of its signs is] that a slave-girl will beget her mistress, and that you will see barefoot, naked, destitute shepherds competing with one another in [the grand construction of] buildings.'" ʿUmar رضي الله عنه narrates, "The person then departed and after some time the Messenger ﷺ asked me, 'O ʿUmar! Do you know who the questioner was?' I replied, 'Allāh and His Messenger know best.' He said, 'It was Jibrīl; he came to teach you your religion'" (*Muslim, Bukhārī*).

Scholars have explained that such a sudden and unexpected appearance by the Angel Jibrīl عليه السلام was to draw the attention of the Companions toward the conversation due to take place between himself and the Messenger of Allāh ﷺ. This way they would remember it more clearly. That no one but the Messenger of Allāh ﷺ recognized the visitor increased their curiosity and interest in him. He sat close to Allāh's Messenger ﷺ as an expression of humbleness and eagerness to receive the answers to his questions.

After an answer, the visitor would declare that it was correct. This left the Companions even more astonished, because a questioner would normally be expected to be unaware of the answer, and not act as though a teacher was confirming a student's responses. However, scholars explain that this was also to draw the attention of the congregation toward the answers.

The terms *islām* and *īmān* are normally used interchangeably for faith, but in this ḥadīth, they are used more in their linguistic sense. *Islām* means submission (especially of the outward), and hence the answer to the question "What is Islam" was given in the form of the five pillars of Islam. *Īmān,* on the other hand, refers to internal belief or conviction of the heart, and hence the answer to "What is faith (*īmān*)" was given by

explaining those tenets of faith that are formed on belief from the heart. This difference is also considered in the following verse: "The desert Arabs say, 'We believe (*āmannā*).' Say, 'You have no faith, but (rather) say, "We have submitted our wills to Allāh (*aslamnā*),"' for faith (*īmān*) has not yet entered your hearts" (Qur'ān 49:14).

ʿAllāma Qurṭubī explains that the reason Jibrīl questioned the Messenger ﷺ regarding the Last Day and the Messenger ﷺ answered that he knew no more about it than anyone else was to discourage anyone from asking the same question [in the future, because it is from among the five things which no one but Allāh has any knowledge of (see Qur'ān 31:34)].

However, the Messenger ﷺ highlighted some of the signs of the Last Day. He ﷺ said, "A slave-girl will beget her mistress." One of the explanations offered for this statement is that it prophesies the disobedience and disrespect of parents that would prevail in later times [as is observed today]. A second explanation is that due to numerous wars, many slaves will be taken and children will be begotten from them. The children being free would end up becoming masters of their mothers. A third explanation is that this is a metaphor indicating the complete turnaround of worldly norms. For instance, the baseborn would be raised to places of leadership and honor and respectable people would be lowered to humiliation (*Mirqāt al-mafātīḥ* 108–131, *Mazād al-rāghibīn* 83). [A] This narration holds great importance because it summarizes some of the most salient and important aspects of the religion—*islām, īmān, iḥsān,* and the Last Day. It is referred to as the Gabriel Ḥadīth [Ḥadīth Jibrīl]. Ḥadīth scholars have paid special attention to it and have written extensive commentaries on it.

﴿٢﴾ وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: رَجَعْنَا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِن مَّكَّةَ إِلَى الْمَدِيْنَةِ، حَتّٰى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيْقِ تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ فَتَوَضَّأُوْا وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوْحُ لَمْ يَمَسَّهَا الْمَاءُ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوْءَ

2. ʿAbdullāh ibn ʿAmr ؓ narrates, "Once, when returning with the Messenger of Allāh ﷺ from Makka to Madīna, we came upon a place of water, and as it was time for the ʿAṣr prayer, a group of people hurried ahead and hastily performed ablution. When we reached them we found that their heels were dry, water not having touched them. The Messenger of

Allāh ﷺ said, 'Destruction be for these heels by the Hellfire! Perform ablution thoroughly'" (*Muslim*).

The idea of destruction refers either to the heels specifically or, more likely, to the person himself. The Messenger of Allāh ﷺ then instructed them to complete their ablution thoroughly by observing all the *sunnas* and etiquette [which ensure the fulfillment of the obligation], because it is necessary to have water reach every part of the foot [up to and including the ankles] (*Mirqāt al-mafātīḥ* 2:109).

﴿٣﴾ وَعَنْ أَبِيْ ذَرٍّ رَّضِيَ اللهُ تَعَالٰى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ زَمَنَ الشِّتَاءِ وَالْوَرَقُ يَتَهَافَتُ، فَأَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ، قَالَ: فَجَعَلَ ذٰلِكَ الْوَرَقُ يَتَهَافَتُ، قَالَ فَقَالَ: يَا أَبَا ذَرٍّ، قُلْتُ: لَبَّيْكَ يَا رَسُوْلَ اللهِ، قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيْدُ بِهَا وَجْهَ اللهِ فَتَهَافَتَ عَنْهُ ذُنُوْبُهُ كَمَا تَهَافَتَ الْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ

3. Abū Dharr ﷺ narrates, "The Prophet ﷺ went out. It was autumn and the trees were shedding their leaves. He took hold of two branches of a tree and the leaves began to fall off. He said, 'Abū Dharr.' I said, 'At your service, O Messenger of Allāh.' He said, 'When a Muslim performs prayer for the pleasure of Allāh, his sins are shed from him just as these leaves are shed from this tree'" (*Aḥmad*).

When a Muslim performs prayer for the pleasure of Allāh—not for ostentation or worldly gain—his sins are shed off in the way described (*Mirqāt al-mafātīḥ* 2:279).

﴿٤﴾ وَعَنْ رَبِيْعَةَ بْنِ كَعْبٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كُنْتُ أَبِيْتُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوْئِهِ وَحَاجَتِهِ، فَقَالَ لِيْ: سَلْ، فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ، قَالَ: أَوَ غَيْرَ ذٰلِكَ؟ قُلْتُ: هُوَ ذَاكَ، قَالَ: فَأَعِنِّيْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ

4. Rabīʿa ibn Kaʿb ﷺ narrates, "I spent a night with the Messenger of Allāh ﷺ. I brought his water for ablution and other necessities. He said to me, 'Ask something.' I replied, 'I ask for your company in Paradise.'

He said, 'Anything besides that?' I answered, 'That is it.' In response he said, 'Help me to accomplish this for you by prostrating in abundance'" (*Muslim*).

The "other necessities" mentioned probably refer to his tooth stick (*miswāk*), prayer mat, etc. The Messenger of Allāh ﷺ asked Rabīʿa ibn Kaʿb whether it was really his companionship he desired, as a way of discerning his resolve. The Companion had asked for a very lofty position—a position, according to Ibn al-Malak, which is not reached through prayer alone, but with the supplication of Allāh's Messenger ﷺ, and as the Messenger's ﷺ final statement indicates, through opposing one's lower self. Therefore, the statement can be more literally translated as "help me overcome your lower self by prostrating in abundance." It is the tradition of noble people to reward those who provide them a service (*Mirqāt al-mafātīḥ* 2:615).

﴿٥﴾ وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيُسَوِّيْ صُفُوْفَنَا حَتّٰى كَأَنَّمَا يُسَوِّيْ بِهَا الْقِدَاحَ حَتّٰى رَأٰى أَنَّا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتّٰى كَادَ أَن يُّكَبِّرَ فَرَأٰى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ، فَقَالَ: عِبَادَ اللهِ لَتُسَوُّنَّ صُفُوْفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوْهِكُمْ

5. Nuʿmān ibn Bashīr ﷜ narrates, "The Messenger of Allāh ﷺ was so meticulous in straightening our rows for prayer that it appeared as though he was straightening the shaft of an arrow with them. This remained his practice until he felt that we had perfected it from him. Then one day he entered the *masjid*, stood to lead the prayer, and was about to say the *takbīr* (*Allāhu akbar!* "Allāh is Great"), when he saw somebody with his chest protruding from the row. He said, 'Servants of Allāh! Either straighten your rows or Allāh will surely put your faces in contrary directions'" (*Muslim*).

One person standing slightly forward than the others in a row may cause inconvenience to them, and thus cause the hearts to come into conflict and cause people to ignore and turn their faces away from one another. Maẓhar states, "External conduct is indicative of internal conduct. Hence, if one does not follow the commands of Allāh and His Messenger outwardly, it will lead to a conflict in statements and create [internal] resentment,

which will then manifest itself in the outward too. This will create enmity between you so that you will start ignoring each other."

The statement "Put your faces in contrary direction" has been explained as meaning "your faces will be turned backwards" or "they will be transformed into the faces of animals," or it could also mean that the hearts will become hostile toward one another and pave the road to more controversies and internal wrangling (*Mirqāt al-mafātīḥ* 3:169, *Mazād al-rāghibīn* 85).

﴿٦﴾ وَعَنْ عَبْدِ اللهِ بْنِ سَلَامٍ رَّضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ جِئْتُ، فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ، فَكَانَ أَوَّلُ مَا قَالَ: يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصِلُوا الْأَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

6. ʿAbdullāh ibn Salām ﵁ narrates, "When the Messenger of Allāh ﷺ arrived in Madīna, I went to see him and upon observing his face, I recognized that it was not the face of a liar. The first thing he said was, 'O people! Spread *salām,* provide food, maintain the ties of kinship, perform prayer at night when people are asleep, and you will enter Paradise in peace'" (*Tirmidhī*).

Prior to the advent of Islam, ʿAbdullāh ibn Salām had been trained as a rabbi and hence was knowledgeable of the Torah and the promised arrival of the Final Prophet. Therefore, upon setting his eyes on the Messenger of Allāh ﷺ, he immediately recognized him for who he was and had no recourse other than to confess that this was not the face of an impostor, but rather, that of the Final Prophet ﷺ (*Mazād al-rāghibīn* 86).

The Messenger of Allāh ﷺ said "spread *salām*" among those you are acquainted with and among those you are not; "provide food" to the needy, orphans, and the like; "maintain the ties of kinship" [even if they sever it]; and "perform prayer at night when people are asleep," in order to avoid ostentation [and gain greater reward and proximity to Allāh] (*Mirqāt al-mafātīḥ* 4:404). [A] *Salām,* unlike many other popular greetings, is a meaningful supplication. When one says *Al-salāmu ʿalaykum* to another, he is actually saying, "May Allāh grant you peace and safety." Therefore, it is very meaningful to spread this prayer as much as possible.

﴿٧﴾ وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا أَنَّهُمْ ذَبَحُوْا شَاةً، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا بَقِيَ مِنْهَا؟ قَالَتْ: مَا بَقِيَ إِلَّا كَتِفُهَا، قَالَ: بَقِيَ كُلُّهَا غَيْرُ كَتِفِهَا

7. ʿĀ'isha ﵂ narrates that they sacrificed a goat. The Prophet ﷺ asked, "How much is left of it?" She told him that only the shoulder remained. He remarked, "The whole of it is left except the shoulder" (*Tirmidhī*).

The goat was slaughtered by some of the Companions or, more specifically, by members of the Messenger's ﷺ household. They had distributed most of the meat and only the shoulder remained. The Messenger's ﷺ statement was meant to convey that whatever had been shared out had in turn become a source of reward for them in the Hereafter, and the small portion that remained in their hands would simply be disposed of when eaten. [Thus, the meat which was distributed carried an eternal and spiritual value that far surpassed the value of the meat kept for the household.] Allāh says, "What is with you will vanish; what is with Allāh will endure" (Qur'ān 16:96) (*Mazād al-rāghibīn* 86).

﴿٨﴾ وَعَنْ أَبِيْ قَتَادَةَ رَضِيَ اللهُ تَعَالَى عَنْهُ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ: مُسْتَرِيْحٌ أَوْ مُسْتَرَاحٌ مِّنْهُ، فَقَالُوْا: يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا الْمُسْتَرِيْحُ أَوِ الْمُسْتَرَاحُ مِنْهُ؟ فَقَالَ: الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيْحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيْحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ

8. It is related from Abū Qatāda ﵁ that a funeral procession passed by the Messenger of Allāh ﷺ and he remarked, "He is either relieved or others are relieved from him." They asked, "Messenger of Allāh ﷺ, what do you mean by these words?" He replied, "A believer is relieved of the troubles and harms of the world by passing onto Allāh's mercy, and of the transgressing person, the servants of Allāh, the land, the trees, and the animals are relieved" (*Bukhārī, Muslim*).

ʿAllāma Ṭībī explains that rain and crops are sometimes prevented from the people because of the ill influence of the transgressing person. Thus, when he dies, humans

and other creatures are relieved, for Allāh again blesses the earth with plentiful rain and crops (*Mirqāt al-mafātīḥ* 4:69).

﴿٩﴾ وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: دَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَغَدّٰى، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْغَدَاءُ يَا بِلَالُ، قَالَ: إِنِّيْ صَائِمٌ يَّا رَسُوْلَ اللهِ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: نَأْكُلُ رِزْقَنَا وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ، أَشَعَرْتَ يَا بِلَالُ أَنَّ الصَّائِمَ لَيُسَبِّحُ عِظَامُهُ وَيَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا أُكِلَ عِنْدَهُ

9. Burayda ﷺ narrates that Bilāl ﷺ went to visit the Messenger of Allāh ﷺ while he was having his afternoon meal. The Messenger of Allāh ﷺ asked, "Food, Bilāl?" He replied, "I am fasting, O Messenger of Allāh." The Messenger of Allāh ﷺ said, "We are eating our food and Bilāl's food is being reserved in Paradise. Are you aware, Bilāl, that the bones of a fasting person glorify Allāh and the angels seek forgiveness for him as long as food is being eaten in his presence?" (*Ibn Māja*, Bayhaqī, *Shuʿab al-īmān*).

﴿١٠﴾ وَعَنْ جَابِرٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ دَيْنٍ كَانَ عَلٰى أَبِيْ، فَدَقَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، فَقَالَ: أَنَا أَنَا؟ كَأَنَّهُ كَرِهَهَا

10. Jābir ﷺ narrates, "I visited the Messenger of Allāh ﷺ regarding a debt my father owed. When I knocked on the door he asked, 'Who is it?' I replied, 'Me.' He remarked, 'Me? Me?' as though he were displeased by it" (*Bukhārī, Muslim*).

The cause for displeasure expressed by the Messenger ﷺ is apparent—a person should disclose his name so that he can be easily identified. Another explanation is that the admonishment was for not having said *salām*. It is not disliked for a person to say "me" as a way of introduction if his voice is known and recognizable by the inhabitants of

the home, although some scholars have discouraged it based on this ḥadīth (*Mirqāt al-mafātīḥ* 8:453).

﴿١١﴾ وَعَنْ أَنَسٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كَانَ أَخَوَانِ عَلٰى عَهْدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ يَحْتَرِفُ، فَشَكَا الْمُحْتَرِفُ أَخَاهُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: لَعَلَّكَ تُرْزَقُ بِهِ

11. Anas ﷺ narrates that in the time of the Messenger of Allāh ﷺ there were two brothers. One of them would visit the Prophet ﷺ and the other would remain busy in his craft. The craftsman once complained to the Prophet ﷺ about his brother. The Prophet ﷺ remarked, "You may be receiving your livelihood because of him" (*Tirmidhī*).

The Messenger of Allāh ﷺ cautioned the working brother that his earning a livelihood was possibly due to the good fortune and blessings acquired by his brother from the time he spent in the company of the Messenger ﷺ. This ḥadīth also encourages giving one's wealth to the poor, especially those who are occupied with the study of sacred knowledge, because that is a means of gaining blessing in one's earnings (*Mazād al-rāghibīn* 79).

﴿١٢﴾ وَعَنْ وَاثِلَةَ بْنِ الْخَطَّابِ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: دَخَلَ رَجُلٌ إِلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ قَاعِدٌ، فَتَزَحْزَحَ لَهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ الرَّجُلُ: يَا رَسُوْلَ اللهِ إِنَّ فِي الْمَكَانِ سِعَةً، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِنَّ لِلْمُسْلِمِ لَحَقًّا إِذَا رَآهُ أَخُوْهُ أَنْ يَتَزَحْزَحَ لَهُ

12. Wāthila ibn al-Khaṭṭāb ﷺ narrates that a person came to the Messenger of Allāh ﷺ while he was sitting in the *masjid*. The Messenger ﷺ moved over [slightly]. The person said, "O Messenger of Allāh, there is enough room." The Messenger ﷺ said, "It is the right of a Muslim that, upon seeing him, his brother should move over [as a gesture of welcome]" (Bayhaqī, *Shuʿab al-īmān*).

﴿١٣﴾ وَعَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كُنْتُ غُلَامًا فِيْ حِجْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ يَدِيْ تَطِيْشُ فِي الصَّحْفَةِ، فَقَالَ لِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سَمِّ اللهَ، وَكُلْ بِيَمِيْنِكَ، وَكُلْ مِمَّا يَلِيْكَ

13. ʿUmar ibn Abī Salama ﷺ narrates, "I was a child in the care of the Prophet ﷺ. My hand would wander about the dish, so the Messenger of Allāh ﷺ instructed me, 'Take Allāh's name, eat with your right hand, and eat from your side'" (*Bukhārī, Muslim*).

To eat from the section of the plate closest to the person applies when it contains a single item of food. If there are a variety of items, then one may help himself from all of them (*Mazād al-rāghibīn* 90).

﴿١٤﴾ وَعَنْ أُمَيَّةَ بْنِ مَخْشِى رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كَانَ رَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتّٰى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلَّا لُقْمَةٌ، فَلَمَّا رَفَعَهَا إِلٰى فِيْهِ قَالَ: بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ، فَضَحِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ فَلَمَّا ذَكَرَ اسْمَ اللهِ اسْتَقَاءَ مَا فِيْ بَطْنِهِ

14. Umayya ibn Makhshā ﷺ narrates, "A person was eating and did not take Allāh's name until only a morsel remained. When he raised it to his mouth he said, 'In the name of Allāh, at the beginning of it [meal] and at the end of it [meal].' The Prophet ﷺ laughed and said, 'Satan continued to eat with him until he took Allāh's name, upon which Satan vomited all that was in his stomach'" (*Abū Dāwūd, Aḥmad*).

The act of Satan vomiting the food can be taken in its literal sense or can be interpreted figuratively in that the blessing that the person was being deprived of returned to the person's food after he took the name of Allāh (*Mirqāt al-mafātīḥ* 8:38).

﴿١٥﴾ وَعَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلٰى

بَعِيْرٍ فَكَانَ أَبُوْ لُبَابَةَ وَعَلِيُّ بْنُ أَبِيْ طَالِبٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُمَا زَمِيْلَيْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَكَانَتْ إِذَا جَاءَتْ عُقْبَةُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَا نَحْنُ نَمْشِيْ عَنْكَ، قَالَ: مَا أَنْتُمَا بِأَقْوٰى مِنِّيْ، وَمَا أَنَا بِأَغْنٰى عَنِ الْأَجْرِ مِنْكُمَا

15. ʿAbdullāh ibn Masʿūd ﷺ narrates, "In the battle of Badr, three of us shared one camel. Abū Lubāba and ʿAlī ibn Abī Ṭālib ﷺ partnered with the Messenger of Allāh ﷺ. When it was the Messenger's turn to walk, the two would say, 'We will walk on your behalf.' He would reply, 'You are neither stronger than me, nor am I in less need of reward than you'" (Baghawī, *Sharḥ al-Sunna, Bazzār*).

This ḥadīth expresses the compassion the Messenger of Allāh ﷺ had for the Companions and the attention he held toward Allāh (*Mirqāt al-mafātīḥ* 7:458).

﴿١٦﴾ وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: لَقِيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: مَا النَّجَاةُ، فَقَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلٰى خَطِيْئَتِكَ

16. ʿUqba ibn ʿĀmir ﷺ narrates, "Upon meeting the Messenger of Allāh ﷺ, I asked him, 'Where does salvation lie?' He answered, 'Control your tongue, let your home contain you, and weep over your sins'" (*Tirmidhī, Aḥmad*).

[A] This ḥadīth offers three simple acts by which one can remain at peace in this world and attain salvation in the Hereafter. First, by controlling the tongue, a person will speak only when necessary, and thereby refrain from many sins like the use of foul language, backbiting, and slandering. Second, by remaining within the confines of one's home and leaving only when necessary, a person will be safeguarded from the many trials prevalent outside. Finally, by showing remorse through shedding tears, a person will be allowed to realize the nature of his actions and rectify them, making him more conscious of what he does in the future.

﴿١٧﴾ وَعَنْ عَلِيٍّ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: بَيْنَا رَسُوْلُ اللهِ ذَاتَ لَيْلَةٍ يُّصَلِّيْ، فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَلَدَغَتْهُ عَقْرَبٌ، فَنَاوَلَهَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَعْلِهِ فَقَتَلَهَا، فَلَمَّا انْصَرَفَ، قَالَ: لَعَنَ اللهُ الْعَقْرَبَ مَا تَدَعُ مُصَلِّيًا وَّلَا غَيْرَهُ أَوْ (قَالَ) نَبِيًّا وَّغَيْرَهُ، ثُمَّ دَعَا بِمِلْحٍ وَّمَاءٍ فَجَعَلَهُ فِيْ إِنَاءٍ، ثُمَّ جَعَلَ يَصُبُّهُ عَلٰى إِصْبَعِهِ حَيْثُ لَدَغَتْهُ، وَيَمْسَحُهَا وَيُعَوِّذُهَا بِالْمُعَوِّذَتَيْنِ

17. ʿAlī ﷺ narrates, "The Messenger of Allāh ﷺ was praying one night when he placed his hand on the ground and a scorpion stung him. He struck it with his slipper and killed it. Upon finishing, he said, 'Allāh curse the scorpion! It does not make any distinctions between one engaged in prayer and one not in prayer,' or he said, 'It does not make any distinctions between a prophet and a non-prophet.' He then called for some salt and water, placed them into a container, and poured the mixture over the area of his finger which had been bitten. All the while, he stroked the affected area and recited the *muʿawwadhatayn* [Sūrat al-Falaq and Sūrat al-Nās] over it, seeking refuge in Allāh" (*Ibn Māja*, Bayhaqī, *Shuʿab al-īmān*).

﴿١٨﴾ وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُمَا قَالَ: بَعَثَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلٰى أُنَاسٍ مِّنْ جُهَيْنَةَ، فَأَتَيْتُ عَلٰى رَجُلٍ مِّنْهُمْ فَذَهَبْتُ أَطْعَنُهُ، فَقَالَ لَا إِلٰهَ إِلَّا اللهُ، فَطَعَنْتُهُ فَقَتَلْتُهُ، فَجِئْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ، فَقَالَ: أَقَتَلْتَهُ وَقَدْ شَهِدَ أَن لَّا إِلٰهَ إِلَّا اللهُ؟ قُلْتُ: يَا رَسُوْلَ اللهِ إِنَّمَا فَعَلَ ذٰلِكَ تَعَوُّذًا، قَالَ: فَهَلَّا شَقَقْتَ عَنْ قَلْبِهِ

18. Usāma ibn Zayd ﷺ narrates, "The Messenger of Allāh ﷺ sent us to [fight] a group of people from the Juhayna tribe. I came upon a person and was about to spear him, when he shouted, 'There is no deity but

Allāh.' [Without paying any heed] I speared him and killed him. When I returned and informed the Prophet ﷺ [about the incident], he said, 'You killed him even though he had testified that there is no deity but Allāh?' I said, 'O Messenger of Allāh, he did that only to save himself.' He asked, 'Why did you not split his heart [to verify your assumption]?'" (*Bukhārī, Muslim*).

The Companion Usāma ibn Zayd ؓ either thought that the man had made the proclamation of faith to spare himself from being killed or that the act of declaring faith in that circumstance was not accepted. It is impossible to penetrate a person's heart and discern what it contains. Therefore, any testimony of faith has to be taken at face value [unless there are some external actions found which clearly contradict it]. Imām Nawawī states that the ḥadīth means we are responsible only for the outward and what comes of the tongue. We have no way of knowing what the heart contains (*Mirqāt al-mafātīḥ* 7:11).

﴿١٩﴾ وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَجُلاً تَقَاضٰى رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَغْلَظَ لَهُ، فَهَمَّ أَصْحَابُهُ، فَقَالَ: دَعُوْهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً، وَاشْتَرُوْا لَهُ بَعِيْرًا فَأَعْطُوْهُ إِيَّاهُ، قَالُوْا، لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ، قَالَ: اشْتَرُوْهُ فَأَعْطُوْهُ إِيَّاهُ، فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً

19. Abū Hurayra ؓ narrates, "A person demanded payment of a debt from the Messenger of Allāh ﷺ in a very harsh manner. The Companions intended [to prevent him], but the Messenger of Allāh ﷺ said, 'Let him be, as he who has a right is entitled to speak. Purchase a camel and give it to him.' The Companions [after making inquiries] said, 'We can only find one older [and more superior to it] in age.' The Messenger ﷺ said, 'Purchase it and give it to him, for the best among you is he who discharges his debt in the best manner'" (*Bukhārī, Muslim*).

The creditor was either a non-Muslim or someone from among the desert Arabs. Ibn al-Malak explains that the one whose debt is not repaid has the right to make a complaint and admonish the debtor for the delay (*Mirqāt al-mafātīḥ* 6:118).

﴿٢٠﴾ وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا أَنَّهَا كَانَتْ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَيْمُوْنَةُ إِذَا أَقْبَلَ ابْنُ أُمِّ مَكْتُوْمٍ فَدَخَلَ عَلَيْهِ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ احْتَجِبَا مِنْهُ، فَقُلْتُ: يَا رَسُوْلَ اللهِ أَلَيْسَ هُوَ أَعْمٰى لَا يُبْصِرُنَا؟ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَفَعَمْيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ؟

20. Umm Salama narrates that she and Maymūna ❁ were in the company of the Messenger of Allāh ❁ when Ibn Umm Maktūm ❁ came and presented himself to him. The Messenger of Allāh ❁ ordered, "Veil yourselves from him." Umm Salama asked, "O prophet of Allāh, is he not blind and unable to see us?" The Messenger ❁ replied, "Are you two [also] blind and unable to see him?" (*Abū Dāwūd, Tirmidhī, Aḥmad*).

Some scholars have inferred from this ḥadīth that it is unlawful for a woman to look at a man [just as it is unlawful for a man to look at a woman]. However, the more sound opinion is that it is permissible for a woman to look at a man, from above the navel and below the knees if it is without lust. This permissibility is established from a number of texts, one being the ḥadīth of ʿĀ'isha ❁, in which she was allowed to watch the Abyssinian men perform when they visited Madīna, and the second, the permissibility of women coming to the *masjid* and praying behind the men in the *masjid* of the Messenger ❁. If it were not permissible for women to look at men they would not have been permitted to pray behind the men. Furthermore, it is women who have been instructed to be veiled from men and not men from women. The above ḥadīth has thus been explained as highlighting the more cautious and pious approach (*Mirqāt al-mafātīḥ* 6:284). Some people, however, attempt to use the narration of ʿĀ'isha ❁ as a blanket justification of women's attending and watching male sporting events and other such activities in which well-built young men participate. This cannot be justified through this ḥadīth because of the potential *fitna* in such attendance and the general exhortation in the ḥadīth of Umm Salama ❁.

﴿٢١﴾ وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ

بِابْنِكِ، وَقَالَتِ الأُخْرٰى: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمَتَا إِلٰى دَاودَ فَقَضٰى بِهِ لِلْكُبْرٰى، فَخَرَجَتَا عَلٰى سُلَيْمَانَ بْنِ دَاودَ فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُوْنِيْ بِالسِّكِّيْنِ أَشُقُّهُ بَيْنَكُمَا، فَقَالَتِ الصُّغْرٰى: لَا تَفْعَلْ يَرْحَمُكَ اللهُ هُوَ ابْنُهَا، فَقَضٰى بِهِ لِلصُّغْرٰى

21. Abū Hurayra ﷺ narrates that the Messenger of Allāh ﷺ related, "There were two women, both of whom had their sons with them. A wolf came and took away one son. [Then there arose a dispute between the two.] The companion of the bereaved mother [the other woman] said, 'Indeed it took your son.' But the other woman argued, 'No, it took your son.' They presented their case before Dāwūd ﷺ, who decided that the remaining child belonged to the elder of the two women. As they left him, they saw Sulaymān ﷺ, son of Dāwūd ﷺ, and reported the incident to him. He ordered, 'Bring me a knife and I will divide the child between you.' The younger one cried, 'No! Allāh have mercy on you! He is her son.' Sulaymān ﷺ [became satisfied by this that the child belonged to the younger woman and] decided in her favor" (*Bukhārī, Muslim*).

The dispute between the two women either stemmed from the fact that the two boys resembled one another or that one of the women was lying. In deciding whose son it was, Dāwūd ﷺ may have decided in favor of the elder women according to the principle that "the one in whose hand is the property is more rightful over it." Or he may have seen a resemblance between her and the boy. However, using a more reasoned approach, Sulaymān ﷺ anticipated that the real mother would sacrifice her claim to the baby in order for it to remain untouched. She would realize that in this way the baby would remain alive and she could possibly continue to see it, even though it would be in someone else's custody. Therefore, when the younger women cried out, Sulaymān ﷺ ascertained that she was the mother and decided in her favor (*Mirqāt al-mafātīḥ* 9:707).

﴿٢٢﴾ وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: بَيْنَمَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْشِيْ إِذْ جَاءَهُ رَجُلٌ مَّعَهُ حِمَارٌ، فَقَالَ: يَا رَسُوْلَ اللهِ ارْكَبْ، وَتَأَخَّرَ الرَّجُلُ، فَقَالَ

رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا-أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ تَجْعَلَهُ لِيْ، قَالَ: جَعَلْتُهُ لَكَ، فَرَكِبَ

22. Burayda ﵁ narrates, "The Messenger of Allāh ﷺ was walking when a person on a donkey approached and said, 'O Messenger of Allāh, please be mounted.' He then moved toward the rear. The Messenger ﷺ [wishing to clarify a principle to him refused to sit at the front and] said, 'No, you are more entitled to the front seat of your animal unless you grant it to me.' He said, 'I have granted it to you.' Thereafter, the Messenger ﷺ mounted it" (*Abū Dāwūd, Tirmidhī*).

This indicates the humility and truthfulness of the Messenger ﷺ in that he was prepared to sit behind the Companion, and only sat in front of him after he explained that the owner had more right to sit in front unless he willingly gave up his place (*Mirqāt al-mafātīḥ* 7:460).

﴿٢٣﴾ وَعَنْ أَنَسٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ أَنَّ رَجُلًا اسْتَحْمَلَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقَالَ: إِنِّيْ حَامِلُكَ عَلٰى وَلَدِ نَاقَةٍ، فَقَالَ: مَا أَصْنَعُ بِوَلَدِ النَّاقَةِ؟ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوْقُ

23. Anas ﵁ narrates, "A person asked the Messenger of Allāh ﷺ for a conveyance, so he said, 'I will give you the offspring of a she-camel to ride on.' The person remarked, 'What will I do with the offspring of a she-camel?' The Messenger of Allāh ﷺ replied, 'Are not all camels the offspring of she-camels?'" (*Abū Dāwūd, Tirmidhī*).

Irrespective of how much an animal or person progresses in age, it will always remain the offspring of its parents. This is what Allāh's Messenger ﷺ had in mind when lightheartedly telling the person, "I will give you the offspring of a she-camel to ride on." By this, it is clear that any camel the Messenger ﷺ would give the man, despite it being fully matured, would no doubt be the offspring of its mother. This is an example of the truthful humor of the Messenger ﷺ with his Companions (*Mazād al-rāghibīn* 98). This was also a subtle way in which the Messenger ﷺ cautioned the person to think more deeply before making a statement (*Mirqāt al-mafātīḥ* 8:620).

﴿٢٤﴾ وَعَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: جَاءَ الرَّجُلُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فقَالَ: عِظْنِيْ وَأَوْجِزْ، فَقَالَ: إِذَا قُمْتَ فِيْ صَلَاتِكَ فَصَلِّ صَلَاةَ مُوَدِّعٍ، وَّلَا تُكَلِّمْ بِكَلَامٍ تَعْذِرُ مِنْهُ غَدًا، وَّاجْمَعِ الْإِيَاسَ مِمَّا فِيْ أَيْدِي النَّاسِ

24. Abū Ayyūb al-Anṣārī ﷺ narrates, "A man came to the Prophet ﷺ requesting him for some brief advice. The Messenger ﷺ advised, 'Perform prayer as though you are about to leave this world, and do not utter anything for which you will later need to apologize, and have firm conviction not to entertain the slightest hope for the possessions of others'" (*Aḥmad*).

Perform each prayer with complete concentration, devotion, and sincerity, leaving aside all other thoughts and turning yourself with single-minded attention toward Allāh as though it were your final prayer. The ḥadīth also cautions in regard to speaking—that you not speak without thought, turning what you have said into a burden not only in this world but in the next. Last, if you avoid interest in other's possessions they will begin to love and honor you. If you heed these three advices, you will gain the peace of this world and the next (*Mazād al-rāghibīn* 98).

﴿٢٥﴾ وَعَنْ أَنَسٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُوْلُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَهْ مَهْ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا تُزْرِمُوْهُ دَعُوْهُ، فَتَرَكُوْهُ حَتّٰى بَالَ، ثُمَّ إِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ: إِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِّنْ هٰذَا الْبَوْلِ وَلَا الْقَذَرِ وَإِنَّمَا هِيَ لِذِكْرِ اللهِ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: وَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِّن مَّاءٍ فَسَنَّهُ عَلَيْهِ

25. Anas ﷺ narrates, "We were once in the *masjid* with the Messenger

of Allāh ﷺ, when a desert Arab came in and began to urinate standing. The Companions of the Messenger of Allāh ﷺ shouted out to him to stop at once, but the Messenger of Allāh ﷺ ordered, 'Do not stop him; let him continue.' They thus left him to finish. Then the Messenger ﷺ called him and said, 'It is not appropriate that a *masjid* be polluted by urine and filth. *Masjids* are only made for the purposes of remembering Allāh, the performance of prayer, and recitation of the Qur'ān.'" Anas ؓ states that the Messenger ﷺ said these exact words or something to their effect, and adds finally that the Messenger ﷺ gave instructions to a Companion who then brought a pail of water and poured it over the polluted area (*Bukhārī, Muslim*).

The Companions ؓ were prohibited by the Messenger ﷺ from interrupting the stranger in the middle of relieving himself, because that could have either proven harmful to his health, or it could have caused greater commotion and the impurity would have splattered around rather than being confined. The Messenger of Allāh ﷺ waited until the man had finished and then beautifully demonstrated to the Companions ؓ how one should gently admonish and teach a person, especially if he is ignorant of certain laws and etiquette. This does not mean that one is not permitted to admonish someone or to express anger. At times, the situation may demand such; hence, the Messenger of Allāh ؓ expressed his displeasure with Muʿādh ibn Jabal ﷺ when he lengthened the prayer as an *imām* causing inconvenience to others (*Mazād al-rāghibīn* 99).

﴿٢٦﴾ وَعَنْ طَلْقِ بْنِ عَلِيٍّ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ خَرَجْنَا وَفْدًا إِلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ وَأَخْبَرْنَاهُ أَنَّ بِأَرْضِنَا بِيْعَةً لَّنَا فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ طَهُوْرِهِ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضْمَضَ ثُمَّ صَبَّهُ لَنَا فِيْ إِدَاوَةٍ وَّأَمَرَنَا فَقَالَ: اخْرُجُوْا فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَاكْسِرُوْا بِيْعَتَكُمْ وَانْضَحُوْا مَكَانَهَا بِهٰذَا الْمَاءِ وَاتَّخِذُوْهَا مَسْجِدًا، قُلْنَا: إِنَّ الْبَلَدَ بَعِيْدٌ وَّالْحَرُّ شَدِيْدٌ وَّالْمَاءُ يَنْشِفُ، فَقَالَ: مُدُّوْهُ مِنَ الْمَاءِ فَإِنَّهُ لَا يَزِيْدُهُ إِلَّا طِيْبًا

26. Ṭalq ibn ʿAlī ؓ narrates, "We went as a delegation to the Messenger

of Allāh ﷺ, swore allegiance to him, and performed prayer behind him. We informed him that we had a church in our land, and we asked him for the remainder of his ablution water. He called for some water, made ablution and rinsed his mouth, and then poured it into a skin-vessel for us. He then bid us farewell, saying, 'When you reach your land, demolish the church, sprinkle the site with this water, and establish a *masjid* upon it.' We voiced concern about the water evaporating, our destination being far, and the heat being severe. He said, 'Keep adding water to it for it will but enhance it in its goodness'" (*Nasā'ī*).

The last line of the ḥadīth indicates that the mixing of the old water with the new allowed the blessing of the old to transfer to the new, just as the original water had been blessed after dripping off the limbs of the Messenger ﷺ. The ḥadīth master Ibn Ḥajar al-ʿAsqalānī states that this incident indicates [the permissibility of] deriving blessing from the leftovers of the Messenger ﷺ and traveling with it to other areas. This is similar to transporting the water of Zam Zam from Makka to Madīna [and around the world] so that people can benefit from it (*Mirqāt al-mafātīḥ* 2:419). [A] The church, as the narration mentions, belonged to the tribe. It had probably fallen out of use because the tribe had converted to Islam and were now in need of a *masjid*, so the Messenger of Allāh ﷺ explained to them how they could convert it into a *masjid*.

﴿٢٧﴾ وَعَنْ جُوَيْرِيَّةَ رَضِيَ اللهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَهِيَ فِيْ مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحٰى وَهِيَ جَالِسَةٌ قَالَ: مَازِلْتِ عَلَى الْحَالِ الَّتِيْ فَارَقْتُكِ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلٰثَ مِرَارٍ لَّوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ، سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

27. Juwayriyya ﵂ narrates that the Messenger of Allāh ﷺ left her early one morning, having performed the Fajr prayer, while she was in her place of worship. The Messenger of Allāh ﷺ returned after mid-morning to find her still sitting [engaged in remembrance]. He asked, "Have you remained sitting in the same position that I left you?" She answered,

"Yes." He said, "After leaving you, I recited four phrases three times which would outweigh all that you have recited today: 'Glory be to Allāh and [I begin] with praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne, and to the extent of His words'" (*Muslim*).

This ḥadīth indicates that the remembrance in which one keeps the Remembered One present in the mind and heart is superior to any number of formulated repetitions that are devoid of such a state. The same is with the recitation of the Qur'ān—one verse recited with complete mental presence, reflection, and understanding is superior to the recitation of many verses without. Hence, the Messenger ﷺ was encouraging the mother of the believers to attain a higher status of presence and concentration in her remembrance. Otherwise, it is clear that any words uttered by the Messenger ﷺ are superior to those spoken by others (*Mirqāt al-mafātīḥ* 5:129).

﴿٢٨﴾ وَعَنْ أَبِيْ قَتَادَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِيْ سَبِيْلِ اللهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ يُكَفِّرُ اللهُ عَنِّيْ خَطَايَايَ؟ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: نَعَمْ، فَلَمَّا أَدْبَرَ نَادَاهُ فَقَالَ: نَعَمْ إِلَّا الدَّيْنُ، كَذٰلِكَ قَالَ جِبْرَئِيْلُ

28. Abū Qatāda ؓ narrates, "A person asked the Messenger of Allāh ﷺ, 'If I am killed in the path of Allāh, having fought with fortitude, with the hope of reward, and continually advancing and resisting retreat—will Allāh forgive me my sins?' The Messenger of Allāh ﷺ replied in the affirmative. When the person had turned to leave, the Messenger ﷺ called out to him and said, 'Yes, except debt. This I have [just] been informed by Jibrīl'" (*Muslim*).

Because repayment of debt is the right of another person, a debtor must settle it with his creditor before Allāh will forgive him. However, the sins against Allāh are forgiven by Allāh for a true martyr (*Mirqāt al-mafātīḥ* 6:123).

﴿٢٩﴾ وَعَنْ أَبِيْ ذَرٍّ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: دَخَلْتُ عَلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيْثَ بِطُوْلِهٖ إِلٰى أَنْ قَالَ: قُلْتُ يَا رَسُوْلَ اللهِ أَوْصِنِيْ، قَالَ: أُوْصِيْكَ

بِتَقْوَى اللهِ فَإِنَّهُ أَزْيَنُ لِأَمْرِكَ كُلِّهِ، قُلْتُ: زِدْنِيْ، قَالَ: عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللهِ عَزَّ وَجَلَّ فَإِنَّهُ ذِكْرٌ لَّكَ فِي السَّمَاءِ وَنُوْرٌ لَّكَ فِي الْأَرْضِ، قُلْتُ: زِدْنِيْ، قَالَ: عَلَيْكَ بِطُوْلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِّلشَّيْطَانِ وَعَوْنٌ لَّكَ عَلٰى أَمْرِ دِيْنِكَ، قُلْتُ: زِدْنِيْ، قَالَ: إِيَّاكَ وَكَثْرَةَ الضِّحْكِ فَإِنَّهُ يُمِيْتُ الْقَلْبَ وَيَذْهَبُ بِنُوْرِ الْوَجْهِ، قُلْتُ: زِدْنِيْ، قَالَ: قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا، قُلْتُ: زِدْنِيْ، قَالَ: لَا تَخَفْ فِي اللهِ لَوْمَةَ لَائِمٍ، قُلْتُ: زِدْنِيْ، قَالَ: لِيَحْجِزْكَ عَنِ النَّاسِ مَا تَعْلَمُ مِن نَّفْسِكَ

29. Abū Dharr ﷺ narrates a lengthy ḥadīth in which he states, "I asked the Messenger of Allāh ﷺ to advise me. The Messenger of Allāh ﷺ said, 'I exhort you to fear Allāh for it is the finest adornment for all your [worldly and religious] affairs.' I said, 'Advise me further.' He said, 'Hold fast to the recitation of the Qur'ān and the remembrance of Allāh Most Great and Glorious, for it will mean that you will be remembered in the heavens, and it will be light for you on earth.' I said, 'Advise me further.' He said, 'Observe long silences, for it repels Satan and will assist you in your religious matters.' I said, 'Advise me further.' He said, 'Refrain from excessive laughter, because it deadens the heart and takes away the light of the face.' I said, 'Advise me further.' He said, 'Speak the truth, even though it may be bitter.' I said, 'Advise me further.' He said, 'Do not be intimidated by the rebuke of others in the way of Allāh.' I said, 'Advise me further.' He said, 'Let your own weaknesses disinterest you from the weaknesses of others'" (Bayhaqī, *Shuʿab al-īmān, Ibn Ḥibbān*).

﴿٣٠﴾ وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَتَدْرُوْنَ مَا الْغِيْبَةُ؟ قَالُوْا: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ، قِيْلَ:

أَفَرَأَيْتَ إِنْ كَانَ فِيْ أَخِيْ مَا أَقُوْلُ؟ قَالَ: إِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدِ اغْتَبْتَهُ، وَإِن لَّمْ يَكُنْ فِيْهِ مَا تَقُوْلُ فَقَدْ بَهَتَّهُ

30. Abū Hurayra ﷺ narrates that the Messenger of Allāh ﷺ asked [his Companions], "Do you know what backbiting is?" They replied, "Allāh and His Messenger know best." He said, "Backbiting is to say something about your brother which he dislikes." Somebody asked, "What if what I say about him is true?" The Messenger of Allāh ﷺ said, "If what you say about him is true, then you have backbitten him, if not, then you have slandered him" (*Muslim*).

Ghība, "backbiting," does not only refer to saying about another Muslim something that he would dislike, but also includes mockingly imitating his behavior or gait, such as walking with a limp or in droopy fashion, in order to reveal some defect of his (*Mirqāt al-mafātīḥ* 8:572). [A] Furthermore, saying something hurtful to a Muslim's face does not justify saying it in front of others.

﴿٣١﴾ وَعَنْ جَابِرٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَوْحَى اللهُ عَزَّ وَجَلَّ إِلٰى جِبْرِيْلَ عَلَيْهِ السَّلَامُ: أَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِأَهْلِهَا، فَقَالَ: يَا رَبِّ إِنَّ فِيْهِمْ عَبْدَكَ فُلَانًا لَّمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ: اقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ، فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ

31. Jābir ﷺ narrates that the Messenger of Allāh ﷺ said, "Allāh gave orders to Jibrīl ﷺ to upturn a city with its inhabitants. Jibrīl said, 'O Lord, among them lives so-and-so your servant, who has not disobeyed you in the slightest.' Allāh ordered, 'Upturn the city over him as well as them, for never once did his face change [in anger] for My sake'" (Bayhaqī, *Shuʿab al-īmān*).

Enjoining good and forbidding wrong is of the utmost importance. "Never once did his face change..." means that if a person feels anger at least once for the sake of Allāh upon the evil around him, he may be protected (*Mirqāt al-mafātīḥ* 8:885).

﴿٣٢﴾ وَعَنِ ابْنِ مَسْعُوْدٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلٰى حَصِيْرٍ فَقَامَ وَقَدْ أَثَّرَ فِيْ جَسَدِهِ، فَقَالَ ابْنُ مَسْعُوْدٍ: يَا رَسُوْلَ اللهِ لَوْ أَمَرْتَنَا أَنْ نَبْسُطَ لَكَ وَنَعْمَلَ، فَقَالَ: مَالِيْ وَلِلدُّنْيَا، وَمَا أَنَا وَالدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

32. ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ, after sleeping on a [woven] mat, arose with marks imprinted on his body. Ibn Masʿūd ﷺ exclaimed, "O Messenger of Allāh, if only you would order us to spread something [softer] for you or prepare something [more comfortable] for you." He ﷺ replied, "What mutual interests have I and the world. I am in the world like a rider who takes shade under a tree, then resumes his journey, leaving the tree behind him" (*Tirmidhī, Ibn Māja*).

﴿٣٣﴾ وَعَنْ أَبِيْ مَسْعُوْدٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِّيْ فَسَمِعْتُ مِنْ خَلْفِيْ صَوْتًا: اعْلَمْ أَبَا مَسْعُوْدٍ، لَلّٰهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ، فَالْتَفَتُّ فَإِذَا هُوَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُوْلَ اللهِ هُوَ حُرٌّ لِّوَجْهِ اللهِ، فَقَالَ: أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلْ لَلَفَحَتْكَ النَّارُ أَوْ (قَالَ): لَمَسَّتْكَ النَّارُ

33. Abū Masʿūd ﷺ narrates, "I was beating a slave of mine when I heard a voice behind me saying, 'Know, Abū Masʿūd, that Allāh has greater power over you than you have over your slave.' I turned to see that it was the Messenger of Allāh ﷺ. I exclaimed, 'O Messenger of Allāh, I will free him for the pleasure of Allāh.' He ﷺ said, 'If you had not done so, the Hellfire would have scorched you,' or he said, 'The Hellfire would have touched you'" (*Muslim, Abū Dāwūd*).

The scholars agree that it was not necessary in this case for the Companion to free his slave. However, it was a recommended act, and the Messenger of Allāh ﷺ gave him the good news of it being accepted as a retribution for his wrong action (*Mirqāt al-mafātīḥ* 6:520).

﴿٣٤﴾ وَعَنِ ابْنِ عَبَّاسٍ رَّضِيَ اللهُ تَعَالَىٰ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَّنْفَعُوْكَ بِشَيْءٍ لَّمْ يَنْفَعُوْكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوْا عَلَىٰ أَنْ يَّضُرُّوْكَ بِشَيْءٍ لَّمْ يَضُرُّوْكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

34. ʿAbdullāh ibn ʿAbbās ﷺ narrates, "I was once behind the Messenger of Allāh ﷺ, when he said, 'O Child! Be mindful of Allāh and He will be mindful of you. Be mindful of Allāh and you will find Him before you. Whenever you ask for anything ask it from Allāh, and when you seek assistance seek it from Allāh. And know that if the whole of humanity were to unite in order to benefit you, they could not benefit you of anything except as Allāh has already written for you, and if they were to unite to harm you in some way, they could not harm you, except as Allāh has already written for you. The pens have been lifted and the scrolls have dried'" (*Tirmidhī, Aḥmad*).

"Be mindful of Allāh and He will be mindful of you" has been understood to mean "be mindful of His commands by making good what He has ordered and refraining from what He has prohibited." In return, He will take care of you by protecting you from the trials of this world and the punishments of the next—a just recompense. "You will find Him before you" means that you will always find Him at your assistance, that your affairs will be facilitated for you, or that you will attain the station of Perfection (*iḥsān*)—as though you see Him when you worship Him (see ḥadīth 1 in this section).

"Whenever you ask for anything ask it from Allāh" because only He is the possessor of infinite bounties and the holder of the treasures of the universe, which reach a servant through His mercy and generosity. Ask of Him, for others do not have the power to benefit or harm anyone except by His leave. A ḥadīth states, "Whoever does not ask Allāh, Allāh is angered with him." A poet says, "Allāh is angered if you abandon asking Him. And the human when asked is angered."

"The pens have been lifted and the pages have dried" is used to indicate that the decree of Allāh is absolute and does not change. His knowledge is absolute, complete, and eternal and does not accept error, alteration, or change. Whatever has been written

and decreed by Allāh before the creation of the universe and written by the Pen upon the Tablet is final (*Mirqāt al-mafātīḥ* 9:161). One's attention and reliance need only be focused on Allāh, because He is the One from whom comes all benefit and harm, and there is no one else who has any say in this regard (*Mazād al-rāghibīn* 105).

﴿٣٥﴾ وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ عَنْ أَبِيْهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ، فَانْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمُرَّةً مَّعَهَا فَرْخَانِ، فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمُرَّةُ فَجَعَلَتْ تَفَرَّشُ، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَنْ فَجَعَ هٰذِهِ بِوَلَدِهَا؟ رُدُّوْا وَلَدَهَا إِلَيْهَا، وَرَأٰى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا، فَقَالَ: مَنْ حَرَّقَ هٰذِهِ؟ فَقُلْنَا: نَحْنُ، قَالَ: إِنَّهُ لَا يَنْبَغِيْ أَنْ يُّعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ

35. ʿAbd al-Raḥmān ibn ʿAbdillāh reports his father saying, "We accompanied the Messenger of Allāh ﷺ on a journey. At a certain point in the journey, when the Messenger ﷺ had left us to relieve himself, we saw a bird [probably a red start] with two chicks. We took the chicks, which caused the bird to spread and flap its wings. When the Messenger of Allāh ﷺ returned, he asked, 'Who has distressed this bird by taking her chicks? Return them to her.' He also saw an anthill which we had burned. He asked who had burned it, so we informed him. He warned, 'It is not for anyone to punish with fire except the Lord of Fire'" (*Abū Dāwūd*).

The Messenger of Allāh ﷺ instructed the Companions to return the chicks as a recommendation and not as a command, because it was permissible to have taken them [as food]. "It is not correct for anybody to punish with fire except the Lord of Fire," i.e., Allāh Most High. The reason is that burning is one of the worst forms of punishments, which is why Allāh has warned with it those who reject Him. Allāh has blessed us with fire in this world so that we may derive benefit from it and not use it as a punishment against others (*Mirqāt al-mafātīḥ* 7:106).

﴿٣٦﴾ وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَّضِيَ اللهُ تَعَالٰى عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِيْ مَسْجِدِه، فَقَالَ: كِلَاهُمَا عَلٰى خَيْرٍ، وَأَحَدُهُمَا أَفْضَلُ مِنْ صَاحِبِه، أَمَّا هٰؤُلَاءِ فَيَدْعُوْنَ اللهَ وَيَرْغَبُوْنَ إِلَيْهِ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ، وَأَمَّا هٰؤُلَاءِ فَيَتَعَلَّمُوْنَ الْفِقْهَ أَوْ (قَالَ) الْعِلْمَ وَيُعَلِّمُوْنَ الْجَاهِلَ فَهُمْ أَفْضَلُ، وَإِنَّمَا بُعِثْتُ مُعَلِّمًا، ثُمَّ جَلَسَ فِيْهِمْ

36. ʿAbdullāh ibn ʿAmr ﷺ narrates that the Messenger of Allāh ﷺ passed by two groups in the *masjid* and commented, "Both of these groups are engaged in good, but one of them is superior to the other. This group is beseeching Allāh and supplicating to Him. If Allāh wishes He will fulfill their prayers, and if He wishes He will deny them. As for the other group, they are studying sacred law (or he said sacred knowledge) and they are teaching the ignorant. Therefore, they are superior, and I have not been sent but as a teacher." He then sat with them (*Dārimī*).

[A] The Messenger of Allāh ﷺ sat with the group studying sacred law to express their superiority.

﴿٣٧﴾ وَعَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ: جَاءَ رَجُلٌ فَقَعَدَ بَيْنَ يَدَيْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُوْلَ اللهِ إِنَّ لِي مَمْلُوْكِيْنَ يُكَذِّبُوْنَنِيْ وَيَخُوْنُوْنَنِيْ وَيَعْصُوْنَنِيْ، وَأَشْتِمُهُمْ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ؟ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُحْسَبُ مَا خَانُوْكَ وَعَصَوْكَ وَكَذَّبُوْكَ وَعِقَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوْبِهِمْ كَانَ كَفَافًا لَّا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُوْنَ ذُنُوْبِهِمْ كَانَ فَضْلًا لَّكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوْبِهِم اقْتُصَّ لَهُمْ مِنْكَ الْفَضْلَ، فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِيْ، فَقَالَ لَهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَمَا تَقْرَأُ قَوْلَ اللهِ تَعَالٰى: وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ

شَيْئًا وَّإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ، فَقَالَ الرَّجُلُ: يَا رَسُوْلَ اللهِ مَا أَجِدُ لِيْ وَلِهٰؤُلَاءِ شَيْئًا خَيْرًا مِّنْ مُفَارَقَتِهِمْ، أُشْهِدُكَ أَنَّهُمْ كُلَّهُمْ أَحْرَارٌ

37. ʿĀ'isha ﷺ narrates, "A person came and sat in front of the Messenger of Allāh ﷺ and asked, 'O Messenger of Allāh, I have two slaves who lie to me, cheat me, and disobey me, and in turn I am offensive to them and beat them, so where do I stand with respect to them?' The Messenger ﷺ replied, 'On the Day of Judgment their cheating, disobeying, and lying and your punishment will all be taken into account. If the punishment you gave was equivalent to their offenses, then the matter will be judged as even: neither in your favor nor to your loss. If the punishment was not as severe as their offenses then the deficiency will be in your favor. If the punishment was more severe than their offenses then the excess will be taken as requital from you and given to them.' The person then distanced himself and began to whimper and weep. The Messenger of Allāh ﷺ asked him, 'Have you not read the words of Allāh Most High: "We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account) and enough are We to take account?"' (Qur'ān 21:47) The person said, 'O Messenger of Allāh, I cannot think of any arrangement more suitable for both myself and them than their separation. I make you a witness that they are all free'" (*Tirmidhī*).

The importance the Companions ﷺ held for the account in the Hereafter and their willingness to forgo worldly possessions for fear of punishment cannot be lost upon anyone after reading this ḥadīth (*Mazād al-rāghibīn* 107).

﴿٣٨﴾ وَعَنْ أَنَسٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: جَاءَ ثَلٰثَةُ رَهْطٍ إِلٰى أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أُخْبِرُوْا بِهَا كَأَنَّهُمْ تَقَالُّوْهَا، فَقَالُوْا: أَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللهُ مَا تَقَدَّمَ مِنْ

ذَنْبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَأُصَلِّي اللَّيْلَ أَبَدًا، وَّقَالَ الْآخَرُ: أَمَّا أَنَا فَأَصُوْمُ النَّهَارَ أَبَدًا وَّلَا أُفْطِرُ، وَقَالَ الْآخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ، فَقَالَ: أَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا، أَمَا وَاللهِ إِنِّيْ لَأَخْشَاكُمْ لِلّٰهِ وَأَتْقَاكُمْ لَهُ، لٰكِنِّيْ أَصُوْمُ وَأُفْطِرُ، وَأُصَلِّيْ وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَّغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ

38. Anas ﷺ narrates, "A group of three people visited the wives of the Messenger of Allāh ﷺ to ask them about his [optional] worship [at home]. When they were told about it, they found it to be little. They said, 'Who are we compared to the Messenger of Allāh ﷺ; his future and past mistakes have all been forgiven.' One of them said, 'As for me, I will spend my nights in prayer for as long as I live.' Another said, 'I will fast everyday without fail.' The third said, 'I will distance myself from women and never marry.' [Having been told of their visit] the Messenger ﷺ came to them and asked, 'Are you the ones that said such-and-such? By Allāh, I am the most God-fearing among you and the most God-conscious, but I fast as well as eat, I pray at nights and sleep, and I also marry. Therefore, whoever diverts from my Sunna is not from me'" (*Bukhārī, Muslim*).

ʿAllāma Ṭībī has related that the three Companions were ʿAlī ibn Abī Ṭālib, ʿUthmān ibn Maẓʿūn, and ʿAbdullāh ibn Rawāḥa, while some say Miqdād ibn al-Aswad in place of ʿAbdullāh ibn Rawāḥa (may Allāh be pleased with them).

The Companions considered the worship of the Messenger ﷺ to be little because they had imagined that it would be much more. They did not think it was little in and of itself but that it would be too little for them if that were all they did, because of their [inferior] status. They did not realize that he was a role model and his practice was a source of mercy for the entire Umma so that none would be overburdened in following him.

In saying "Whoever diverts from my Sunna is not from me," the Messenger ﷺ rejected the practice of celibacy. Allāh says, "O you who believe! Make not unlawful the good things which Allāh has made lawful for you, but commit no excess, for Allāh loves not those given to excess" (Qur'ān 5:87). It is an achievement when a person is able to fulfill the rights of marriage, along with fulfilling the rights of Allāh, and have reliance on and

consign one's affairs to Him (*Mirqāt al-mafātīḥ* 1:372–375). [A] This model of balance was shown to us perfectly through Allāh's Messenger ﷺ.

﴿٣٩﴾ وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: صَلّٰى بِنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً ذَرَفَتْ مِنْهَا الْعُيُوْنُ وَوَجِلَتْ مِنْهَا الْقُلُوْبُ، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ كَأَنَّ هٰذِهِ مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا، فَقَالَ: أُوْصِيْكُمْ بِتَقْوَى اللهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ كَانَ عَبْدًا حَبْشِيًّا، فَإِنَّهُ مَن يَّعِشْ مِنْكُمْ بَعْدِيْ فَسَيَرٰى اخْتِلَافًا كَثِيْرًا، فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُوْرِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَّكُلَّ بِدْعَةٍ ضَلَالَةٌ

39. ʿIrbāḍ ibn Sāriya ﷺ narrates, "The Messenger of Allāh ﷺ led us in prayer one day, then turned and faced us. He spoke to us, advising us with such eloquence and so movingly that we wept and [our] hearts filled with fear. A person said, 'O Messenger of Allāh, this appears to be your parting advice to us, so do continue.' The Messenger of Allāh ﷺ said, 'I enjoin you to fear Allāh and to listen and obey, even if your leader is an Abyssinian slave, because those of you who live after me will witness many disputes. You must therefore follow my Sunna and the Sunna of the rightfully guided Caliphs who followed the Straight Path. Hold fast to it and clench onto it with your teeth and refrain from [religious] innovations, for all [religious] innovations amount to heresy, and every act of heresy is clear falsehood'" (*Abū Dāwūd, Tirmidhī, Aḥmad*).

Following the Sunna, or "Way," of the rightfully guided Caliphs refers to the Sunnas of Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī (may Allāh be pleased with them). This was because they rigorously conformed to the example set by the Messenger ﷺ, along with the fact that he ﷺ had said, "Caliphate will remain after me thirty years," which marked the end of ʿAlī's caliphate. This is not to say that others after them would not be considered valid caliphs, but that he ﷺ was only voicing his complete confidence

in the ability of these four to make correct inferences based on his example when issues arose. This is why he made it obligatory to follow their Sunna as well as his Sunna (*Mirqāt al-mafātīḥ* 1:165).

﴿٤٠﴾ وَعَنْ مُعَاذٍ رَّضِيَ اللهُ تَعَالٰى عَنْهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلٰى حِمَارٍ لَّيْسَ بَيْنِيْ وَبَيْنَهُ إِلَّا مُؤَخَّرَةُ الرَّحْلِ، فَقَالَ: يَا مُعَاذُ هَلْ تَدْرِيْ مَا حَقُّ اللهِ عَلٰى عِبَادِهٖ وَمَا حَقُّ الْعِبَادِ عَلَى اللهِ؟ قُلْتُ: اللهُ وَرَسُوْلُهٗ أَعْلَمُ، قَالَ: فَإِنَّ حَقَّ اللهِ عَلٰى عِبَادِهٖ أَنْ يَّعْبُدُوْهُ وَلَا يُشْرِكُوْا بِهٖ شَيْئًا وَّحَقَّ الْعِبَادِ عَلَى اللهِ أَنْ لَّا يُعَذِّبَ مَنْ لَّا يُشْرِكُ بِهٖ شَيْئًا، قُلْتُ: يَا رَسُوْلَ اللهِ أَفَلَا أُبَشِّرُ بِهِ النَّاسَ، قَالَ: لَا تُبَشِّرْهُمْ فَيَتَّكِلُوْا

40. Muʿādh narrates, "I was mounted on a donkey behind the Messenger of Allāh, separated from him only by the rear end of his saddle. He said, 'O Muʿādh! Do you know the right of Allāh over His servants and the right of His servants over Him?' I said, 'Allāh and His Messenger know best.' He said, 'The right of Allāh over His servants is that they should worship Him and not ascribe any partner with Him, and the right of His servants over Him is that He should not punish anyone among them who does not ascribe any partner with Him.' I asked, 'Should I not convey these glad tidings to the people?' He prohibited me from doing so, saying, 'No, do not, because they might become complacent'" (*Bukhārī, Muslim*).

Those with corrupt motives hold on to this ḥadīth so that they can freely abandon their religious responsibilities. Muʿādh did relay the ḥadīth to the people prior to his death to save himself from being included among those who withhold sacred knowledge (see ḥadīth 206), or because the people were no longer new to the religion, and their faith had become firmly established in their hearts, eliminating the fear of complacency.

Imām Bukhārī has inferred from this ḥadīth that it is permissible for a teacher or scholar to confine certain types of knowledge to certain types of people out of fear that it might be beyond their comprehension (*Mirqāt al-mafātīḥ* 1:182).

[A] It is possible that just as the compiler (Shaykh ʿĀshiq Ilāhī) selected the Ḥadīth of Intention to begin the book so that readers may correct their intentions before studying

the ḥadīths, he selected this narration to end the book in order to leave the glad tidings of Allāh's mercy and Paradise in the mind of the reader. And Allāh knows best.

May Allāh strengthen our love for Him and for His beloved Messenger and his Sunna, forgive us our shortcomings, accept us for the service of His religion, and grant us Paradise. *Āmīn.*

وَهَذَا آخِرُ الأَحَادِيثِ مِنْ هَذَا الْبَابِ وَبِتَمَامِهِ تَمَّ الْكِتَابُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ عَلَى سَيِّدِ رُسُلِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

This is the concluding ḥadīth of this part and thus of the book. All praise belongs to Allāh, the Lord of the Worlds, and blessings be upon the leader of His Messengers, Muḥammad, and on his family, and all of his Companions.

Further Study References

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
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Ḥadīth on Intention	11	1:39	1	1:192	1:78
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2	194	5:37	2231	5:13	2:471
3	426	9:250	5008	8:740	4:564
4	429	9:279	5054	8:785	4:596
5	430	9:283	5062	8;791	4:601
6	12	1:70	5	1:140	1:96
7	444	9:384	5212	9:65	4:716
8	432	9:297	5085	8:812	4:613
9	434	9:319	5123	8:846	4:636
10	439	9:347	5158	9:7	4:670
11	162	4:175	1843	4:351	2:232
12	38	1:318	281	2:5	1:273
13	338	7:327	3895	7:446	3:779
14	365	8:182	4205	8:40	4:104
15	400	9:69	4666	8:450	4:367
16	44	2:6	381	2:94	1:323
17	415	9:166	4875	8:610	4:487
18	38	1:320	281	2:7	1:673
19	444	9:384	5212	9:65	4:716
20	206	5:151	2363	5:196	2:573
21	430	9:286	5066	8:795	4:604
22	451	10:40	5289	9:141	4:783
23	425	9:243	4995	8:729	4:558
24	411	9:134	4810	8:557	4:451
25	243	6:54	2799	6:42	3:58
26	243	243	2796	6:40	6:53
27	17	1:125	55	1:225	1:140
28	17	1:122	50	1:220	1:136
29	431	9:291	5072	8:803	4:609
30	425	9:244	4999	8:731	4:559

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
31	15	1:108	6/33	1:143/1:198	1:98
32	15	1:108	33	1:198	1:123
33	15	1:108	34	1:199	1:98
34	15	1:108	34	1:199	1:98
35	327	7:256	3758	7:326	3:711
36	424	9:237	4985	8:720	4:552
37	422	9:214	4954	8:685	4:535
38	339	7:330	3899	7:450	3:781
39	333	7:299	3841	7:402	3:750
40	340	7:339	3925	7:465	3:791
41	34	1:284	218	1:477	1:246
42	397	9:45	4627	8:411	4:342
43	183	4:333	2109	4:611	2:391
44	110	3:153	1242	3:315	1:808
45	251	6:100	2907	6:119	3:131
46	418	9:188	4908	8:644	4:505
47	445	9:388	5218	9:71	4:720
48	242	6:48	2781	6:31	3:49
49	444	9:384	5213	9:66	4:716
50	172	4:225	1946	4:434	2:286
51	37	1:309	260	1:519	1:263
52	322	7:222	3705	7:281	3:679
53	329	7:269	3792	7:356	3:727
54	34	1:284	217	1:476	1:245
55	206	5:146	2356	5:189	2:569
56	419	9:200	4927	8:663	4:520
57	421	9:210	4946	8:680	4:530
58	204	5:135	2341	5:172	2:561
59	177	4:271	2014	4:510	2:338
60	413	9:151	4840	8:585	4:472
61	320	7:211	3685	7:264	3:669
62	68	2:192	696	2:400	1:493
63	414	9:162	4864	8:602	4:481
64	140	4:8	1609	4:75	2:74
65	30	1:249	173	1:420	1:217
66	198	5:66	2275	5:60	2:493
67	196	5:51	2263	5:35	2:484
68	38	1:318	280	1:534	1:272

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
69	201	5:111	2306	5:134	2:537
70	201	5:112	2308	5:135	2:538
71	15	1:108	35	1:199	1:123
72	430	9:285	5065	8:795	4:603
73	429	9:279	5055	8:786	4:597
74	222	5:274	2522	5:397	2:656
75	321	7:217	3696	7:274	3:675
76	451	10:41	5290	9:143	4:784
77	409	9:121	4783	8:536	4:436
78	409	9:132	4784	8:538	4:436
79	410	9:131	4804	8:554	4:448
80	455	10:70	5328	9:188	4:839
81	430	9:283	5061	8:791	4:600
82	464	10:135	5405	9:288	4:941
83	403	9:81	4692	8:470	4:385
84	433	9:308	5108	8:829	4:626
85	455	10:61	5325	9:184	4:834
86	242	6:43	2773	6:23	3:43
87	454	10:60	5312	9:173	4:821
88	18	1:138	68	1:245	1:150
89	442	9:375	5194	9:50	4:701
90	195	5:44	2247	5:23	2:476
91	419	9:199	4925	8:661	4:518
92	452	10:51	5300	9:158	4:804
93	168	4:208	1909	4:405	2:268
94	443	9:377	5198	9:53	4:704
95	454	10:62	5314	9:174	4:826
96	168	4:208	1910	4:405	2:268
97	398	9:55	4646	8:428	4:353
98	246	6:68	2827	6:66	3:79
99	434	9:316	5118	8:843	4:633
100	412	9:140	4825	8:567	4:460
101	419	9:192	4915	8:651	4:510
102	427	9:258	5021	8:753	4:572
103	441	9:362	5176	9:30	4:687
104	36	1:306	254	1:513	1:261
105	534	11:181	5892	10:215	5:484
166	69	2:206	719	2:422	1:503

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
107	55	2:89	531	2:231	1:395
108	20	1:153	268	1:268	1:160
109	458	10:88	5352	9:215	4:865
110	429	9:277	5050	8:781	4:591
111	457	10:82	5345	9:206	4:856
112	28	1:232	156	1:392	1:207
113	252	6:103	2912	6:123	3:134
114	441	9:364	5180	9:34	4:690
115	439	9:349	5160	9:10	4:672
116	449	10:27	5270	9:121	4:766
117	36	1:304	251	1:511	1:259
118	440	9:356	5167	9:21	4:680
119	413	9:154	4845	8:590	4:474
120	251	6:96	2897	6:113	3:126
121	411	9:139	4824	8:566	4:460
122	419	9:197	4922	8:659	4:517
123	429	9:278	5052	8:784	4:594
124	422	9:222	4963	8:698	4:541
125	243	6:50	2787	6:35	3:52
126	30	1:244	167	1:412	1:213
127	308	7:114	3545	7:111	3:592
128	385	8:325	489	8:265	4:244
129	12	1:73	7	1:144	1:99
130	428	9:268	5034	8:768	4:581
131	423	9:226	4968	8:704	4:543
132	255	6:118	2946	6:149	3:157
133	338	7:327	3894	7:445	3:779
134	32	1:264	198	1:446	1:232
135	424	9:239	4989	8:723	4:554
136	422	9:215	4956	8:686	4:535
137	242	6:43	2773	6:23	3:43
138	432	8:295	5083	8:810	4:612
139	426	9:256	5018	8:750	4:571
140	254	6:111	2934	6:138	3:147
141	12	1:84	15	1:161	1:108
142	100	3:83	1119	3:196	1:735
143	401	9:73	4676	8:457	4:374
144	382	8:306	4458	8:235	4:228

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
145	442	9:368	5187	9:40	4:694
146	139	4:5	5274	9:125	2:69
147	258	6:138	2987	6:181	3:178
148	323	7:231	3722	7:296	7:231
149	361	8:144	4136	7:726	4:68
150	441	9:364	5178	9:33	4:689
151	380	8:290	4421	8:211	4:211
152	133	3:346	1523	4:5	2:25
153	324	7:236	3731	7:303	3:692
154	449	10:24	5262	9:116	4:762
155	145	4:54	1664	4:152	2:117
156	190	5:2	2187	4:688	2:438
157	83	2:319	888	2:609	1:596
158	58	2:115	572	2:275	1:421
159	148	4:69	1698	4:178	2:129
160	292	6:355	5370	6:534	3:486
161	340	7:335	3916	7:459	3:788
162	403	9:86	4704	8:479	4:393
163	414	9:158	4856	8:597	4:478
164	155	4:119	1772	4:260	2:177
165	221	5:268	2513	5:386	2:649
166	357	8:116	4076	7:681	4:37
167	167	4:199	1887	4:390	2:258
168	524	11:127	5858	10:134	5:404
169	332	7:288	3821	7:385	3:741
170	441	9:360	5174	9:28	4:686
171	433	9:305	5105	8:826	4:623
172	282	6:274	3262	6:405	3:386
173	423	9:227	4970	8:705	4:544
174	413	9:155	4847	8:591	4:475
175	440	9:357	5170	9:23	4:682
176	424	9:240	4991	8:725	4:556
177	419	9:197	4923	8:659	4:517
178	412	9:140/265	5031	8:764	4:461
179	194	5:38	2232	5:13	2:471
180	511	11:43	5738	9:732	5:307
181	150	4:87	1725	4:208	2:145
182	434	9:317	5119	8:843	4:633

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
183	261	6:157	3025	6:213	3:205
184	33	1:275	209	1:463	1:240
185	195	5:40	2238	5:17	2:473
186	255	6:119	2947	6:149	3:157
187	305	7:94	3520	7:80	3:551
188	413	9:149	4837	8:581	4:471
189	431	9:288	5068	8:799	4:607
190	322	7:220	3701	7:279	3:678
191	455	10:72	5331	9:191	4:842
192	375	8:255	4347	8:155	4:177
193	222	5:274	2523	5:397	2:656
194	329	7:273	9797	7:362	3:729
195	27	1:221	145	1:375	1:200
196	305	7:94	3520	7:80	3:551
197	151	4:96	1738	4:222	2:152
198	299	7:51	3452	7:13	3:154
199	68	2:192	697	2:401	1:494
200	413	9:155	4846	8:590	4:474
201	86	2:340	921	3:10	1:615
202	32	1:267	200	1:450	1:233
203	261	6:157	3024	6:213	3:205
204	424	9:235	4984	8:717	4:551
205	434	9:318	5121	8:845	4:634
206	34	1:286	223	1:481	1:248
207	35	1:299	242	1:503	4:256
208	261	6:156	2023	6:212	3:204
209	30	1:250	176	1:422	1:217
210	15	1:109	36	1:201	1:124
211	35	1:299	242	1:503	1:256
212	31	1:257	189	1:433	1:224
213	27	1:215	140	1:365	1:197
214	411	9:135	4812	8:559	4454
215	14	1:107	30	1:197	1:122
216	251	6:98	2904	6:116	3:129
217	34	1:285	220	1:479	1:247
218	121	3:248	1379	3:470	1:898
219	176	4:259	1999	4:491	2:330
220	32	265	198	1:446	1:232

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
221	65	2:166	664	2:359	1:475
222	331	7:283	3813	7:377	3:737
223	375	8:254	4346	8:154	4:177
224	34	1:286	225	1:482	1:248
225	34	1:287	227	1:483	1:249
226	393	9:15	4595	8:362	4:314
227	171	4:223	1943	4:431	2:284
228	436	9:328	5137	8:860	4:645
229	177	4:271	2013	4:509	2:337
230	318	7:198	3661	7:244	3:658
231	252	6:102	2910	6:122	3:133
232	175	4:257	1992	4:487	2:314
233	256	6:122	2958	6:156	3:162
234	394	9:24	4609	8:377	4:323
235	327	7:255	3765	7:334	3:708
236	173	4:231	1958	4:444	2:295
237	173	4:231	1958	4:444	2:295
238	68	2:200	707	2:412	1:498
239	324	7:237	3733	7:305	3:693
240	296	7:31	3420	6:593	3:495
241	368	8:201	4243	8:68	4:120
242	62	2:145	630	2:324	1:455
243	33	1:272	204	1:457	1:236
244	330	7:279	3808	7:372	3:734
245	382	8:303	4450	8:230	4:225
246	221	5:265	2507	5:381	2:646
247	336	7:316	3828	7:428	3:765
248	16	1:117	45	1:213	1:131
249	469	10:164	5440	9:334	5:27
250	22	1:181	110	1:312	1:177
251	46	2:17	401	2:113	1:333
252	368	8:200	4240	8:67	4:119
253	422	9:223	4965	8:699	4:541
254	171	4:221	1937	4:427	2:282
255	46	2:19	406	2:116	1:334
256	431	9:289	5071	8:801	6:08
257	363	8:162	4162	8:7	4:81
258	379	8:284	4410	8:201	4:207

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
259	68	2:198	704	2:410	1:497
260	339	7:331	3903	7:452	3:782
261	137	3:372	1572	4:46	2:52
PART 2: SOME UNSEEN EVENTS WHICH THE MESSENGER ﷺ PROPHESIED					
1	583	11:465	6285	10:653	5:912
2	28	1:230	154	1:390	1:206
3	327	7:256	3767	335	3:709
4	245	6:65	2818	6:60	3:74
5	30	1:247	170	1:417	1:214
6	36	1:302	248	1:508	1:258
7	462	10:121	5390	9:267	4:912
8	462	10:120	5389	9:266	4:911
9	469	10:167	5445	9:338	5:30
10	38	1:316	276	1:531	1:271
11	455	10:72	5330	9:191	4:841
12	458	10:94	5362	9:225	4:874
13	469	10:95	5365	9:227	4:875
14	459	10:97	5367	9:231	4:877
15	459	10:98	5369	9:233	4:879
16	410	9:130	4799	8:550	4:445
17	241	6:34	2761	6:11	3:33
18	100	3:85	1124	3:199–200	1:738
19	583	11:464	6284	10:653	5:911
20	584	11:469	6289	10:660	5:916
21	243	6:49	2784	6:33	3:50
22	306	7:95	3524	7:83	3:552
23	33	1:273	206	1:460	1:238
24	38	1:317	279	1:534	1:272
25	191	5:12	2207	4:706	2:448
PART 3: STORIES & ACCOUNTS (40 NARRATIONS)					
1	11	1:49	2	1:108	1:90
2	46	2:15	298	2:109	1:330
3	58	2:117	576	2:278	1:423
4	84	2:323	796	2:616	1:559
5	97	3:67	1085	3:169	1:719
6	168	4:207	1907	4:404	2:267
7	169	4:213	1919	4:413	2:274
8	139	4:4	1603	4:69	2:86

Ḥadīth Number	*Mishkāt al-Maṣābīḥ*	*Mirqāt al-Mafātīḥ* [I]	Number in *Mirqāt* [II]	*Mirqāt al-mafātīḥ* [II]	*Maẓāhir-e Ḥaq*
9	181	4:313	2082	4:578	2:369
10	400	9:71	4669	8:453	4:370
11	453	10:59	5308	9:170	4:819
12	404	9:87	4706	8:479	4:394
13	363	8:160	4159	8:5	4:80
14	365	8:181	4203	8:38	4:103
15	339	7:335	3915	7:458	3:787
16	413	9:149	4838	8:582	4:471
17	390	8:368	4567	8:332	4:285
18	299	7:50	3450	7:11	3:513
19	251	6:99	2906	6:118	3:130
20	269	6:200	3116	6:284	3:271
21	508	7:335	5719	9:707	5:289
22	340	7:336	3918	7:460	3:789
23	416	9:173	4886	8:620	4:494
24	445	9:391	5226	9:76	4:727
25	52	2:67	492	2:196	1:376
26	69	2:204	716	2:419	1:501
27	200	5:108	2301	5:128	2:534
28	252	6:102	2991	6:123	3:134
29	1414	9:344	4866	8:602	4:482
30	412	9:369	4829	8:571	4:463
31	7438	9:344	5152	8:885	4:666
32	442	9:369	5188	9:42	4:695
33	291	9:347	3353	6:520	3:451
34	453	10:53	5302	9:161	4:809
35	307	7:110	3542	7:106	3:588
36	36	1:307	257	1:516	1:262
37	486	10:271	5561	9:505	5:147
38	27	1:219	145	1:372	1:200
39	29	1:239	165	1:406	1:212
40	13	1:98	24	1:182	1:116

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Biographies

ABŪ MUḤAMMAD AL-BAGHAWĪ (AUTHOR OF *MAṢĀBĪḤ AL-SUNNA*)

Abū Muḥammad Ḥusayn ibn Masʿūd ibn Muḥammad al-Farrā' al-Baghawī was born in 435/1043. He was a Shāfiʿī scholar from the village of Bugh or Bughshūr, which was near modern-day Herat, Afghanistan. The attribute of al-Farrā' was ascribed to him from his father, who was a furrier by trade. He was a favored student of Qāḍī Ḥusayn ibn Muḥammad al-Marwa al-Rūdī (d. 462/1069) and studied under many other prominent scholars, including Abū 'l-Ḥasan Dāwūdī (d. 465 AH) and ʿAbd al-Raḥmān ibn Muḥammad Yaʿqūb ibn Aḥmad al-Sayrafī. Baghawī was an ascetic, exegete, ḥadīth scholar, and a Shāfiʿī jurist and was also well known for his piety and spirituality. He was known to eat bread without any curry, a practice he could not continue in his old age, when he began to take with it some olive oil, nonetheless indicative of the simplicity in his life. He died at the age of 81 in 516/1122 in Marw, and was buried beside his teacher Qāḍī Ḥusayn al-Marwazī in Herat.

Among his literary accomplishments are the *Sharḥ al-Sunna* (The explication of the Sunna), regarding which he saw a dream in which the Messenger of Allāh ﷺ said to him, "May Allāh enliven you just as you have enlivened my Sunna." He also wrote *Al-Muʿjam* (The lexicon), *Lubāb al-ta'wīl fī maʿālim al-Tanzīl* (The quintessence of interpretation: on features of the Revelation), a commentary of the Qur'ān, and *Maṣābīḥ al-Sunna* (The lamps of the Sunna), which was held in high regard by his contemporaries, and thus, within a short span of time, a number of works were produced upon it as additional commentaries.

KHAṬĪB TABRĪZĪ (AUTHOR OF *MISHKĀT AL-MAṢĀBĪḤ*)

Walī al-Dīn Muḥammad ibn ʿAbdillāh al-Khaṭīb al-ʿAmurī al-Tabrīzī (d. 749/1348) was one of the most eminent ḥadīth scholars of his time and was well versed in the intricacies of the Arabic language, including the art of rhetoric. He was well known for his high level of good character and social etiquette and was the author of *Mishkāt al-Maṣābīḥ* (The niche of the lamps) which is considered his magnum corpus, written on Baghawī's *Maṣābīḥ*

al-Sunna. Tabrīzī was the student of ḥadīth scholar Ṭībī, who encouraged him to work on *Maṣābīḥ al-Sunna*, and in turn wrote a commentary on the *Mishkāt al-Maṣābīḥ* once it was written. Many students benefited from Tabrīzī, among them Mubārak Shāh Sādī. It is unfortunate that more is not known about Tabrīzī's life. He completed the *Mishkāt al-Maṣābīḥ* in Ramaḍān 737 and died shortly after this year. Some have reported that he died in 748 AH and others say 740 AH.

MULLĀ ᶜALĪ AL-QĀRI (AUTHOR OF *MIRQĀT AL-MAFĀTĪḤ*)

ᶜAlī ibn Sulṭān Muḥammad al-Qārī (d. 1014/1605), more popularly known as Mullā ᶜAlī al-Qārī, was an ascetic, ḥadīth scholar, jurist, theologian, and authored what has been heralded as the most comprehensive Arabic commentary on the *Mishkāt al-Maṣābīḥ*, titled *Mirqāt al-mafātīḥ* (The place of ascent to the keys). He was born in Herat, Afghanistan, where he received his primary years of Islamic education. Thereafter, he traveled to Makka, where he studied under numerous scholars, including Shaykh Aḥmad ibn Ḥajar al-Haytamī al-Makkī and Quṭb al-Dīn al-Ḥanafī. He was called *al-Qārī*, "The Reciter," because of his mastery of the sciences of Qur'ānic recitation. Mullā ᶜAlī al-Qārī remained in Makka, where he taught until his death in 1014/1606. His written works include a two-volume commentary on Qāḍī ᶜIyāḍ's *Al-Shifā'* (The cure), a two-volume commentary on Imām Ghazālī's abridgment of the *Iḥyā' ᶜulūm al-dīn* (The revival of the religious sciences) entitled *ᶜAyn al-ᶜilm wa zayn al-ḥilm* (The spring of knowledge and the adornment of understanding), a book of prophetic invocations, *Al-Ḥizb al-aᶜẓam* (The supreme daily dhikr), and a commentary on Imām Abū Ḥanīfa's *Al-Fiqh al-akbar* (The great understanding).

ᶜĀSHIQ ILĀHĪ AL-BULANDSHEHRĪ (AUTHOR OF *ZĀD AL-ṬĀLIBĪN*)

A prolific writer and eminent scholar of the Indian Subcontinent, Shaykh ᶜĀshiq Ilāhī al-Bulandshehrī (or al-Barnī) was born in 1343 AH in Bulandshehr of Uttar Pradesh. After attaining his primary education at Madrasa Imdādiyya Moradabad and Jāmiᶜ Masjid Aligarh, he traveled to Maẓāhir ᶜUlūm Saharanpur in pursuit of higher knowledge. After completing his studies, he taught various subjects at Ferozpur Jhirka, Ḥayāt al-Ulūm Moradabad, and at different *madrasas* throughout Calcutta. He later taught

at Dār al-ᶜUlūm Karachi for several years at the request of Muftī Muḥammad Shafīᶜ, where he assumed responsibility of the *fatwā* department and taught students ḥadīth and *tafsīr.* The Shaykh later migrated to Madīna, where he spent the last 25 years of his life. He was a disciple of the ḥadīth scholar Shaykh Muḥammad Zakariyya Kāndhlawī. Dozens of his books have been well received in many countries. *Toḥfā-e khawāṭīn* (Gift for women), *Marne ke bād kyā hōgā?* (What is going to happen after death?), *Islāmī ādāb* (Islamic conduct), *Ḥuqūq al-wālidayn* (Rights of parents), and *Anwār al-bayān* (Illuminating discourses on the Holy Qur'ān), a voluminous commentary of the Qur'ān, are among the well-known books he authored. In the field of ḥadīth, he authored *Zād al-ṭālibīn* (Provisions for the seekers) and *Al-Fawā'id al-saniyya fī sharḥ al-Arbaᶜīn al-Nawawiyya* (The lofty beneficial points in the explanation of Nawawī's Forty ḥadīths). As for jurisprudence, he is the author of *Al-Tasḥīl al-ḍarūrī fī masā'il al-Qudūrī* (The necessary facilitation of the laws of Qudūrī), as well as dozens of reformative booklets and articles. He passed away in the illuminated city of Madīna at the age of 80 and was buried there in the Baqīᶜ graveyard, as had been his desire.

ABDUR-RAHMAN IBN YUSUF (TRANSLATOR)

Muftī Abdur-Rahman ibn Yusuf, born and raised in London, studied in England, India, South Africa, and Syria. After memorizing the Holy Qur'ān, he continued his education, earning a BA in Islamic Studies from the University of Johannesburg, and graduated from Darul Uloom in Bury, England, with a degree and formal authorization in the Islamic Sciences, and specialized in legal judgment (*iftā'*) at Maẓāhir ᶜUlūm Saharanpur, India. This was followed by a Masters and PhD in Islamic Studies from SOAS (University of London). To date, he has written the well-received *Fiqh al-Imam*, a guide to the Ḥanafī position on disputed matters of prayer, and is the translator of Ḥasan Baṣrī's *Prayers for Forgiveness*, Abū Ḥanīfa's *Al-Fiqh al-Akbar*, *Ṣalāt & Salām: In Praise of Allāh's Most Beloved*, co-authored *Reflections of Pearls*, and has edited Imām Ghazālī's *Beginning of Guidance* (*Bidāyat al-Hidāya*) and Shaykh ᶜAbdullāh Gangōhī's commentary *Ikmāl al-Shiyam* on Ibn ᶜAṭā'illāh al-Iskandarī's *Ḥikam.* Currently serving as an *imām* and teacher at a London mosque, he continues to write, translate, and hold regular online classes through ZamZam Academy (www.zamzamacademy.com).

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The science of ḥadīth is the noblest means of attaining closeness to the Lord of the Worlds

—Imām Nawawī

THE MESSENGER OF ALLĀH, MUḤAMMAD ﷺ, was given exceptional oratorical skills. His words were eloquent, comprehensive, and simple, conveying libraries of wisdoms and truths. The Messenger ﷺ himself said, "I have been sent with the *jawāmiʿ al-kalim*" (*Bukhārī*)—that is, concise language that expresses a multitude of meanings in few words.

Bookstores and libraries today are full of books of proverbs, coined by historical personages and political and religious leaders. But each of these pales in comparison to the eloquence of the Messenger of Allāh ﷺ and philosophers and sages seem nothing more than struggling students in the light of his divinely inspired wisdom.

This book is a collection of 327 ḥadīths which the author, Shaykh ʿĀshiq Ilāhī al-Bulandshehrī, compiled from ʿAllāma Tabrīzī's renowned ḥadīth compilation, *Mishkāt al-Maṣābīḥ*. The book contains many *jawāmiʿ al-kalim*, as well as prophecies and other accounts and narratives.

The book is ultimately a compilation of ḥadīths meant to inspire the souls of today's Muslims and give them a glimpse at the charisma of the Prophet Muḥammad ﷺ and a roadmap with which they can achieve closeness to their Lord.

ABDUR-RAHMAN IBN YUSUF, born and raised in London, studied in England, India, South Africa, and Syria. After memorizing the Qur'ān, he continued his education graduating from Darul Uloom in Bury, England, with a degree and formal authorization in the Islamic Sciences, and specialized in legal judgment (*iftā'*) at Mazahir Uloom Saharanpur, India. He also has a PhD in Islamic Studies from SOAS (University of London) and is the author and translator of many books including *Fiqh al-Imam, Prayers for Forgiveness* and *Imām Abū Ḥanīfa's Al-Fiqh al-Akbar*.

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